



 **WESTERN RECORDER**  
JUNE 24, 1972

**G. R. Pendergraph, Church Administration Consultant for Kentucky Baptists, died of a heart attack Friday, June 16. He was 64 years of age. For additional information, see story on page 16.**

## People And Places

**Daviess-McLean Baptist Association** Girls in Action met Tuesday, May 9, for a banquet. Mrs. Richard Clements, missionary who is home on furlough from Ecuador, was the guest speaker. Mrs. Robert McGinnis, associational WMU director, gave the invocation. Mrs. Taylor Bristow, Buena Vista Baptist Church, led the group in singing. Others on the program were Mrs. J. L. Davis of Glenville Baptist Church and Mrs. James Yates, associational Girls in Action director. This associational group is one of the largest and most active in WMU groups in the association.

**Lynwood Montell**, Western Kentucky University, serves as the Kentucky member of the Southern Baptist Convention education commission and will attend the annual meeting of the commission, June 19, at William Jewell College, Liberty, Missouri. Last year, the total endowment, property value and budget of the institutions totaled \$891,225,452. The meetings will be chaired by William K. Weaver, president of Mobile College commission chairman. Ben C. Fisher is executive secretary-treasurer of the Nashville-based commission.

The **School of Nursing**, Kentucky Baptist Hospital, held baccalaureate services Sunday afternoon, June 4, 2 p.m., in Hunt Memorial Auditorium. Walter Jackson, hospital chaplain, presided and Ronald Holmes, assistant professor of sociology, Jefferson Community College, delivered the baccalaureate message. A part of the students' academic program is taken at the college.

The auditorium of the Walnut Street Baptist Church was the scene of the school's commencement services on Monday, June 5, 8 p.m. Homer D. Coggins, executive vice president, Kentucky Baptist Hospital, presided and directed his remarks to the seniors.

Mrs. Myrna Myers is director of this school. There were 50 graduates in the school of nursing and 10 graduates in the school of radiologic technology.

**Verlin Kruschwitz**, pastor of Severns Valley Baptist Church, Elizabethtown,

was elected vice president of the Georgetown College board of trustees during the board's spring meeting. He succeeds Franklin Owen, recently named executive secretary of the Kentucky Baptist Convention.

**David Duncan** who recently died has been commended by fellow members of the Poole Baptist Church where he had been a member for more than 40 years and had served as a deacon for nearly 30 years. The expression of appreciation describes Duncan as a faithful and trusted member of the church and a man of integrity and genial qualities.

Two Baptists are serving as heads of their respective branches of the Independent Order of Odd Fellows of Kentucky. IOOF is a very old fraternal order, and places emphasis upon the worth of man, as well as ministering to the sick and distressed.

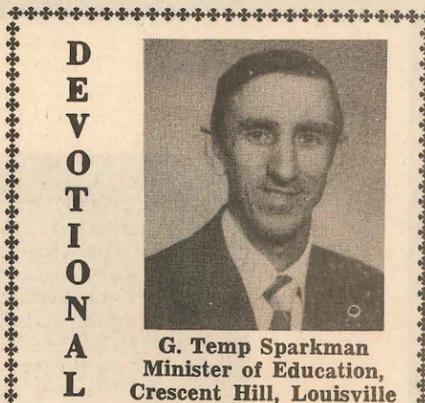
**Norris O. Hulette** is grand master of the Grand Lodge of Kentucky IOOF. **Mrs. Alex C. Cinnamond** (Wilena Rodgers) is president of the Rebekah State Assembly of Kentucky, IOOF.

Both Mrs. Cinnamond and Hulette were baptized into the Lebanon Baptist Church, Franklin County, and both are now members of the Immanuel Baptist Church in Frankfort.

### Church Chuckles by CARTWRIGHT



"Must be nice to be in the privileged ranks of Management, instead of the overworked ranks of Labor!"



**G. Temp Sparkman**  
Minister of Education,  
Crescent Hill, Louisville

John 8:32

Most of us who sing with such gusto that great hymn on Lowell's poem, "Once to every man and nation comes the moment to decide, in the strife of truth with falsehood, for the good or evil side," think we will be the last ever to have that kind of thing required of us. We see that kind of gut rending conjunction of conviction and crisis as for someone else, somewhere else, some time other.

But the arena of courage is as plain as that cubicle we call an office, that color coordinated telephone we use so often, that plot of turf looking toward the next green. When we are there, all the desire for job security, for comfort, for neighborhood popularity, for political and theological non-radicality, or for prestige with powerful men may blind us from our responsibility or at least make us so cautious as to be cowardly.

One does not have to be a crusader to help change this world. But he does have to feel a responsibility for asking the crucial question or speaking the clarifying word in a moment of ignorance or oppression, and always under pressure. And the pressure at the boss's dinner party is as great as in the United Nations' chambers.

For most Alabamians an incident on a Montgomery bus was not worth the word of challenge. For Martin Luther King it was a moment to decide. For most Ohioians the Cantonville draft board office was a place of routine duty, classifying and inducting young men for military service. For Daniel and Philip Berrigan that business symbolized killing, and they faced a moment to decide.

As I think about it now I remember many times — in seemingly insignificant arenas of courage — I have chosen to ask nothing, to say nothing.

I have wanted other things that my questions and comments would have taken from me. And like Judas I have withdrawn to count the pieces of silver, waiting until " 'tis prosperous to be just."

Yet in hope I have imagined that the next time I will remember " 'Tis truth alone is strong."

A student who had been on a recent "high" describes his life as hopeless, saying, "I tried every way I know to find some happiness and purpose." Now he talks of suicide. A teen-age girl explains how she is trying to kick her habit because it failed to produce the promised lasting joy and peace. She avoids her former addict friends, fearing they will again convince her to join their happy band. She is hurt and disillusioned. Still another youth is angry at those who promised so much from the "highs" and forced him to "hook" his friends. Yet another student is depressed and confused and on the brink of flunking out of school. "They said if I'd join them and give my all, I'd find real purpose for my life and everything else would fall into place. They are phonies and they used me. I only joined because I was lonely and depressed. Now I hate them and all they stand for."

It sounds as if these are people describing their negative experiences on drugs with other drug addicts. Not so! They are describing the bad trips they had on Jesus in the Jesus Movement. "Are you saying the movement is basically bad?" I asked these students. "No," said one youth, "most of the kids come in honestly looking for something real and genuine and a place where they can be themselves because they can't in their churches. And they find people who are excited about Jesus and have a lot of answers and confidence they don't have. And it's fun and easy to get excited with them. You want what they have so much that you do what they say and don't see that your getting high is meeting their needs as much or more than your own. And before I knew it I was hooked, doing things I really didn't want to do and saying things I really didn't feel or believe. I believed I could get what they had. Now I feel used and hurt and angry..."

These are the words of our youth who are "crashing" from their "Jesus highs." They feel the Jesus highs were artificially induced by youth and adult leaders of the Jesus Movement. There is evidence of much that is good in and through the Jesus Movement, such as the expression of religious emotion in movement, music and word; the strong feelings of acceptance and friendship; the use of Scripture and Jesus as the source and focus of the movement. But more and more of our youth are seeing shallowness and phoniness and the feeling of being misled and manipulated by some of the movement's leaders; they are becoming disillusioned, and depressed, and angry, and are seeking help.

This is evidence of Jesus abuse. What I mean by Jesus abuse is the irresponsible use of Jesus and his message that manipulates persons into believing partial truths; that plays on the explosive

# Do We Need Jesus Abuse Centers?

By Ron Brown  
Roanoke (Virginia) Campus Minister

emotions of youth; that induces them to do and say what they do not feel or believe. In short, Jesus abuse is treating people as things, using the name of Jesus to make it acceptable.

Several students have described this negative manipulation. "The leader or speaker led us all too willingly into an emotional frenzy (which he said was evidence of the presence of the Holy Spirit) so that many of us said we wanted Jesus to take control of our lives. Then we were led in a prayer which asked Jesus to take over in our lives. We were then told that since we had asked Jesus into our lives, he was now there and we should testify about what had happened. So we did and it was a contest as to who could use the most superlatives and get the most response from the audience. Then we were told we must 'do as Jesus did and witness to others.' We were given tracts and sent to a shopping center to 'witness.' When we could get someone to listen we riddled them with the spiritual laws earlier memorized and left a tract. Upon returning to the church we gave glowing (exaggerated or false) reports of conversions or 'seed planting.' We all praised God and planned our next 'Jesus high' and witnessing attack."

After repeating these "highs" and attacks numerous times a student responded, "The only time they (Jesus People leaders) were interested in me was before my conversion. As soon as I said I wanted Jesus they started telling me what I was to do as a Christian and how to do it, as if I didn't have a brain of my own."

This kind of abuse of Jesus and his personal way with people is a violation of New Testament evangelism and is leaving many of our youth emptier, more depressed and disillusioned than before. Just as the abuse of Jesus and his message was evidenced by the Christian Crusade of the 12th century, and the Christian support of slavery, we are seeing it used by some in the Jesus Movement who would manipulate our youth with partial truths, propositions of belief rather than personal beliefs and anti-intellectualism. As a result, more and more of our

young people are finding that behind the attractiveness of many a charismatic Jesus Movement leader there is phoniness. Many of these hurt and disillusioned students are angry at those leaders, "those pushers." They are also angry at those who stood by and let it happen. The victims of this kind of Jesus abuse are not the "pushers" but those youth who get "hooked" and are victimized.

If we are to help our youth caught up in the unhealthy and abusive aspects of the Jesus Movement, there are several immediate actions open to us. One immediate concern should be to stop the abuse of our youth by stopping the Jesus "pusher." These persons who unscrupulously use or misuse the name of Jesus and his message to mislead and use our youth to their own personal ends must be stopped. It is time, even past time, for pastors and church leaders to stop encouraging the abuse of Jesus by their silence and openly oppose those in the Jesus Movement who do.

There is the need for church-sponsored and supported Jesus abuse centers. The youth who are being angered, depressed, and disillusioned by the abusive aspects of the Jesus Movement need places and persons where they can receive spiritual rehabilitation and healing.

Those parents who say they had rather see their sons or daughters hooked on Jesus than on drugs need to hear the hurt and fear of those youth crashing from a Jesus high.

Some whose addiction to the Jesus Movement was not so great as to cause emotional trauma but who experienced the same disillusionment are simply writing off religion, Jesus, and the church, as a way of life saying, "If we could not find help in the Jesus Movement there may be no help for me."

We, the church, need to say to those youth that a personal relationship with Jesus and his people in the church where one can have lows and doubts as well as highs and joy is where we found help and hope for our lives. The Jesus abuse center should be that place

(Continued on page 14)

## 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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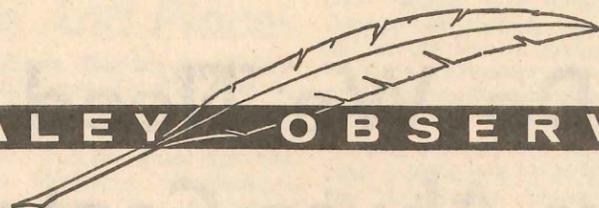
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### Factors In The Broadman Commentary Vote

Whatever else Southern Baptists may be, they are unpredictable. Those who did not attend the 1970, 1971 and 1972 conventions and have depended only upon news reports for their information will find it difficult to understand convention actions on the controversial Broadman Bible Commentary in the last three annual sessions. In Denver in 1970 the Convention voted 2 to 1 to withdraw Volume I of the commentary because of its treatment of Genesis and to secure a writer to present the "conservative" approach. In St. Louis last year the Sunday School Board leaders by a narrow margin were reprimanded further and accused of defying the instructions of the Convention in not announcing plans for rewriting Volume I.

Those leading the attack upon the Commentary, exulting in these victories in 1970 and 1971, went for the whole set of Broadman Commentary in 1972. But their efforts were repudiated soundly by a four to one or better margin. How is this explained?

There are several factors that explain the surprisingly strong vote of confidence in denominational leadership. One is the simple fact that the messengers became weary of listening to charges and dealing with this matter. In Philadelphia they decided to dispose of it and get on with the major objectives of Southern Baptists.

Another factor is the lack of respected and influential leadership in the budding splinter movement which has dubbed itself the Fellowship of Conservative Southern Baptists. The influential leadership among Southern Baptists who share some of the concern of this group for doctrinal soundness are not about to be identified with such a group and its tactics.

Another decisive influence in the outcome of this matter is the forthright positions espoused by highly respected denominational leadership. Apparently most messengers had considered seriously this matter before going to Philadelphia and had their minds made up. Those who were still open for consideration of the

matter were certainly influenced by the forthright presidential address of Carl Bates and the incisive insights expressed by elder Southern Baptist statesman, Herschel H. Hobbs.

The state Baptist papers also were a factor in the ultimate outcome. The planned effort by its critics to have all twelve volumes of the Commentary withdrawn and rewritten was revealed in time for the state papers to share the information with most who would be in Philadelphia. Furthermore, though a few were silent and one or two tried to straddle the fence, the majority of the editors lent heavy support to the defeat of this effort. The ultimate outcome is a testimony to the influence of state Baptist papers.

Among other explanations of the vote was the place of meeting. Philadelphia was closer to the section of the Convention which is most progressive in theological stance. The seaboard states along with the deep south and other states east of the Mississippi are conservative in doctrine but less conservative than other areas of the Convention. In Denver or San Francisco the outcome might have been different. We need to remember that convention votes represent the views of those voting in that particular session and who is there depends greatly upon where the Convention is meeting. The sectional influence of the expressed views of convention messengers is stronger than most realize.

This is why what was done this year could be reversed next year in Portland, Oregon. The leader of the dissenters says he has no plans to pursue this matter further but there are other matters upon which the more conservatives can join battle.

The tension between the more conservatives and the more progressives in the Southern Baptist Convention since its beginning in 1845 has served a good purpose. When showdowns have come the Convention has had the good sense not to follow either group. This has kept us on the main road instead of taking us down either side road.



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### A Victory Service For God's Servant

William Robert Nave, pastor of Madisonville's Second Baptist Church, departed to be with Christ on May 24, a few days after his fortieth birthday. His body, apparently in glowing health a few months ago, became the victim of internal cancer. For ten weeks his physicians and courageous family fought a losing battle.

A stirring sense of victory characterized the funeral service in the church sanctuary on May 27. The congregation realized that they were honoring the promotion of a rare soldier of the cross, who had fought a good fight, kept the faith and had gone to receive the commendation of his commander. The service was led by the writer, Brother Nave's Bible professor at Georgetown College, and Jerry Adamson, assistant pastor at Second Baptist Church.

"Brother Bill," as he was affectionately called by countless friends in all walks of life, was graduated from Georgetown College in 1959 and later attended Southern Seminary. His pastorates were at Pleasant Ridge in Campbell County, Island Church in Daviess-McLean Association and Crabtree Avenue Church in Owensboro. He served at Crabtree Avenue for more than six years. Members of this church composed a considerable portion of the audience that crowded

George Redding  
Professor of Religion  
Georgetown College

the spacious sanctuary for the funeral at Madisonville. Hundreds of other friends had called at funeral homes in Owensboro and Madisonville.

It is impossible for any friend, from old teacher to youngest convert, to give adequate expression of appreciation for Brother Bill. His selflessness, his uttermost devotion to the cause of Christ, his gratitude for "His unspeakable gift," his contagious sense of humor, his sincere love for God's Word and for all of God's people (indeed, for all people!), his tireless labor for the church, his tender shepherd heart — all these and more make a rare combination description. Although he had been at Second Baptist Church less than a year, the membership expressed something of their appreciation by giving him and Mrs. Nave a trip to Bible Lands early this year.

Innumerable messages of sympathy and appreciation have come to Mrs. Joanne Nave and the three children. Suzanne, 20, is a senior at Western Kentucky University; Sandra, 18, is a recent high school graduate and Billy, 11, is in elementary school. Others near and dear include Brother Bill's parents, a sister and a brother. At the conclusion of the funeral service it was an imperishable inspiration to witness the entire family joining in the congregational singing of "Blessed Assurance, Jesus is Mine!"



#### PASTOR'S SUPPORT

Dear Editor:

I failed to read the first article in the *Western Recorder* about a pastor receiving such low salary but I did read the one from the pastor who asked that his name be left off. I know what he means as I started preaching in 1923 and inherited the teaching of the older pastors. I preached from 1923 to 1938 before I preached on "Tithing, as taught in the New Testament."

Billy Graham is not the first preacher to say God rejected the offering of Cain because he failed to bring blood. When I would read Genesis 4:35, I could not agree with this interpretation by my brethren. Abel brought what he had and Cain brought what he had. The question would go through my mind, "Would God be a just God to reject a person when he brought what he had?"

In 1946 I learned from study that such ancient theologians as Augustine, Jerome and Ambrose said Christians should tithe. When I came to the Council of Seville, held in Rome 590 A.D., I was almost lifted from my seat as I read "... and let the curses which God inflicted on Cain for not rightly tithing be heaped upon him, that is the non-tither." This sent me to my Old Testament Hebrew. I found something interesting about Abel and Cain. There are two Hebrew words translated 'offering'. One means an offering in general and the other means to slaughter as for the blood offering. The word for general offering is used in both the cases of Abel and Cain. Cain's rejection had nothing to do with the absence of blood or Abel's being received had nothing to do with his bringing blood. Cain was the first non-tither and that led to the first murder and the first rejection of man by God.

As to pastor's support, what says the New Testament? In 1 Timothy 5:17 we have, "Let the elders (pastors) that rule well be counted worthy of double honor, especially they who labour in word and doctrine." Williams translated this same verse, "Elders who do their work well should be considered as deserving twice the salary they get, especially those who keep on toiling in preaching and teaching."

God put it in the heart of Paul to instruct the churches not only to pay their pastor the amount it would take for him and his family to live on but to double that amount as it would take about that amount to pay the expenses in his work.

Russellville, Ky. Reed Rushing

What Are Baptists  
Thinking?  
*Western Recorder*  
Readers Know

## Study Course Leaders Announced

Lynn Acres Baptist Church of Louisville is number one in the Study Course program for the state. For the period from October, 1971, through March, 1972, members at Lynn Acres earned 459 course credits.

Listed below are the top 25 churches in Kentucky earning course credits for the first six months of the 1971-72 church year.

1. Lynn Acres, Louisville	459
2. Grace, Lexington	442
3. Severns Valley, Elizabethtown	426
4. First, Frankfort	420
5. Walnut Street, Louisville	419
6. Second, Hopkinsville	412
7. Crestwood, Franklin	374
8. Mackville, Mackville	335
9. Green Acres, Louisville	328
10. Central, Corbin	325
11. Boones Creek, Lexington	320
12. Campbellsville, Campbellsville	317
13. Gethsemane, Danville	307
14. First, Arlington	265

15. South Jefferson, Valley Station	262
16. Corinth, London	244
17. Poole, Poole	237
18. Kings, Taylorsville	222
19. Ralph Avenue, Louisville	218
20. Central, Maysville	215
21. Lewis Lane, Owensboro	213
22. Southside, Covington	211
23. First, Hopkinsville	210
24. Mouth Card, Mouth Card	200
25. South Elkhorn, Lexington	196

The top ten associations whose churches earned course credits are:

1. Long Run	4009
2. Northern Kentucky	1474
3. South District	1290
4. Elkhorn	1285
5. Franklin	1089
6. Severns Valley	815
7. Christian	716
8. Muhlenberg	621
9. Daviess-McLean	620
10. Greenup	588

## Church-State Showdown Set

A showdown on church-state ties in Kentucky is set for July 7 when Americans United for Separation of Church and State brings public officials into a federal court in Covington on the allegation that public funds are being unconstitutionally diverted to a church school. Americans United charges that an agreement between the Beechwood School District and Blessed Sacrament School, a Roman Catholic institution, involves public officials in the affairs of a church school and provides public aid for a church institution, both in violation of the First and Fourteenth Amendments to the U.S. Constitution. The arrangement challenged by

Americans United was one in which the school board rented certain rooms at Blessed Sacrament, designated them as a "public school," and paid the teachers providing instruction to Catholic students in mathematics, science and social sciences.

Roman Catholic Bishop Thomas J. McDonough of Louisville has sought to intervene in the lawsuit since the Louisville Catholic schools have been receiving similar public assistance. Bishop McDonough fears that the Covington suit might result in the loss of public aid for a number of Catholic schools and he would like the entire issue to be adjudicated state-wide.



### Pendergraph passes

Garland Roosevelt Pendergraph, church administration consultant for the Executive Board of the Convention for 26 years, died June 16 from a fatal heart attack while attending a Church Administration Conference at Ridgecrest Baptist Assembly, North Carolina. Mrs. Pendergraph was with him. The body was taken to Miller Funeral Home in Black Mountain and flown to Louisville to the H. C. Cralle Funeral Home. The service was held in the Crescent Hill Baptist Church where he held his membership and interment was in a mausoleum at Resthaven Cemetery in Louisville, Monday, June 19. He was 64 and due for retirement next February.

### Close friends pay tribute

The simple memorial service in the church chapel included tributes from close friends including Wayne E. Ward and Hugo Culpepper, neighbors; Chaplain David E. Weaver, R. B. Hooks, Sr., and Harold G. Sanders, executive secretary-treasurer. The Baptist Building was closed to enable all employees to attend and the administrative staff served as honorary pallbearers. Close friends from the chaplain's corps at Fort Knox served as active pallbearers and honor guard. Many friends including pastors and missionaries attended.

### Faithful servant of Baptists

G. R. Pendergraph had served Kentucky Baptists for 26 consecutive years with a rare faithfulness to the denomination, his faith and his God. He was director of church development, survey and enlargement for many years, and for the past few years carried the title of church administration consultant. He also managed the tract department. Prior to his work here, he was pastor of three Kentucky churches — New Haven, Benson Baptist of Frankfort, and Perryville. He served as a chaplain in the U.S. Army during World War II and on the active Reserve until 1968 retiring with the rank of lieutenant colonel.

### Family

His wife, Jackie B., is president of the Baptist Board Wives and teacher at Greathouse Elementary School. They have three sons: Garland R., Jr., a doctor in Greenville, North Carolina; Jack, a school principal in Greenville, South Carolina; and Newton, with the FBI in Washington.

*Harold G. Sanders*

## Kentucky Students Serve As Summer Missionaries

Four students and a Baptist Student Union director from the State College of Arkansas, Conway, Arkansas, will launch one of the new projects in summer missions — the five will pedal their way through New England conducting a bicycle ministry.

The five are part of a summer mission task of 954 students from 40 states and seven foreign countries assigned as Southern Baptist student summer missionaries throughout the nation, Puerto Rico and Canada.

Of the students, 610 are assigned directly through the Southern Baptist Home Mission Board while 344 of these have been assigned by state Baptist Student Union organizations to work in the homeland under the board's supervision.

The bicycle team will work through two youth hostels in New England, and will make periodic stops at Baptist churches, singing and conducting programs.

"Their main job, however, is witnessing to people," said former Kentuckian Emery Smith, associate secretary in the HMB department of special mission ministries.

Other new summer projects include two race track ministries, where students serve as chaplains and conduct Bible studies and provide counseling.

In cooperation with the HMB's department of church extension, eight Southwestern Baptist Theological Seminary students will be working in the northwest. In addition to receiving seminary credit for their work, the seminarians will have the opportunity to train others in the churches to carry on the work of the church, Smith said.

In 1970, 937 students were assigned; in 1971 the appointments reached a high of 960. However, this year's slight drop in the total 954 students reflects a recent economic trend that has caused budgetary tightness.

"Out of the student application we had nearly 300 well qualified students we had to place on an alternate list because of the lack of funds," Smith said.

Student summer missionaries are usually college upper-classmen, although a few freshmen and seminarians are assigned. Those under Home Mission Board assignment received \$30 per week from the board.

"The greatest need still continues to be for couples, men and black students," Smith continued.

Areas of work include inner city work, resort area work, and special evangelism teams. Students from the seven foreign countries are among students who will be working with language groups, including Spanish-speaking, Chinese-speaking, and the deaf.

The greatest bulk of summer workers will be working through Vacation Bible Schools and Baptist neighborhood centers.

The following Kentucky students are serving as summer missionaries this year:

Dallas Wayne Ackley and Mrs. Beverly Ann Ackley of Danville, New England Hampton Beach; Cecilia Wilkins Aldridge of Hopkinsville, Florida; Jim Edd Austin and Mrs. Marlene Denise Austin of Louisville, South Carolina Resort; Donald Wayne Bloodworth of Mayfield, Michigan; Sharon Lynn Brown of Fort Thomas, Kentucky; Debra Ann Combs of Cave City, Georgia; Karen Sue Dobbs of Erlanger, Michigan; Valerie Jean Ford of Paducah, New England; Hazel LaVonn Gless of Kuttawa, Maryland; Daniel Glenn Hamilton of Worthville, Pennsylvania; Laura Susan Kuhn of Greenville, Maryland;

Robert Vincent Lewis of Louisville, New York; Gary Wayne Lindenberger of Louisville, New England; Janice Eileen Martin of Erlanger, Mississippi;

Gary Lynn Mathews of Owensboro, Washington, D.C.; Edwina Mills of Guston, Michigan; Jo Ann Perkins of Georgetown, Arkansas Resort; Ellen Sue Perry of Vine Grove, Virginia; Mrs. Malinda Kathryn Rawls (Andrew B.) of Louisville, South Carolina Resort; Teresa Gayle Rogers of Murray, Pennsylvania; Marcia Loretta Seals of Berea, Florida; Linda Darlene Sigler of Elizabethtown, Northwest Evangelism Team; Sandra Gail Stephenson of Union, Arizona; Nancy Roberta Tassie of Louisville, Texas;

Cynthia Marie Weaver of Cadiz, California; Kathy Ann Wickersham of Louisville, Kentucky Deaf Work; Brenda Frances Wise of Perryville, Illinois; Joyce Ann Cook of Cynthiana, New York City; Luther Ellis of Paducah, Georgia (Atlanta); Janie Susann Harris, of Louisville, New Mexico; Deborah Lyle Hughes of Henderson, Colorado; William Mitchell Nance of Glasgow, Tennessee Prison Ministry; Nancy Ann Sledd of Gilbertsville, Kansas-Nebraska; and Mary Alice Whitehead of Centertown, Virginia Beach.

## Kentuckians Work At Glorieta

Joyce Dean Reflin of Owensboro and Ellen Fleming of Franklin are employed on the summer staff at Glorieta Baptist Assembly this year.

Work assignments at the assembly include office work, conference room maintenance, dining hall, guest accommodation and other services needed during the season.

Glorieta Baptist Assembly is located

on a 2,500-acre mountain site 18 miles east of Santa Fe, New Mexico.

A 13-week summer program for Southern Baptists emphasizes church conferences, youth activities, mission studies and leadership training sessions.

The assembly, open all year, is owned and operated by the Sunday School Board of the Southern Baptist Convention, Nashville, Tennessee.



**ORIENTATION** — Thirty-one of the 35 young people working in Kentucky as summer missionaries this year met at the Kentucky Baptist Building, Middletown, June 9, for an orientation session. During the day the workers were introduced to the people they would be working with as well as to the scope of the state mission program. These young people will spend 10 weeks in Kentucky working through the direct missions department.

### CRUSADE REVIVAL

### CRUSADE REVIVAL

### MERCER CRUSADE FOR CHRIST

JUNE 25 - JULY 2 — 8:00 P.M.

MERCER COUNTY FAIRGROUNDS

HARRDSBURG, KY



Dr. Ray Roberts  
**RAY ROBERTS**  
Evangelist



**BRADLEY PRICE**  
Music Evangelist  
Rev. and Mrs. Bradley Price

EVERYONE IS WELCOME

## Blacks, Whites Rebuild Burned Out Church

Above the ashes of a Negro Baptist church burned during racial tension 14 months ago, blacks and whites in Texarkana, Texas, dedicated what has become known as "the house that love built."

People of two races overflowed the new sanctuary of St. Paul Baptist Church in what one speaker called "a demonstration of what's right in America."

"What's wrong with this country?" has been asked again and again," said T. A. Patterson of Dallas, executive secretary of the 1.9 million member Baptist General Convention of Texas. "But we're saying to all the world here today that there is a oneness in Jesus Christ."

"This is everyone's church," said St. Paul Church's youth leader, Mrs. Clara Rodgers, in a welcome address.

"We have received contributions from as far away as Vietnam," Mrs. Rodgers said. "This is a monument we will dedicate and extend to the world."

Black and white volunteer laborers from several Texas cities, including staff members of the Baptist General Convention of Texas, began construction on the new building last January in "an old-fashioned log raising," using finished spruce logs trucked in from Colorado.

Pastor Lory Hildreth of Texarkana's First Baptist Church said, "Both races are working together, shoulder to shoulder, eyeball to eyeball, rebuilding in love what was destroyed in hate."

People of both races have also helped to rebuild the Mt. Orange Baptist Church, a black church also burned the same night during the rash of fire-bombings that accompanied racial tensions in the Texarkana schools.

Efforts by arsonists to destroy two other churches failed when an incendiary bomb fizzled beneath the pulpit of Polly Baptist Chapel, and two quick-acting Texarkana patrolmen extinguished the blaze in the New Town Baptist Church.

The arsonists were never apprehended, and the \$5,000 reward by the Chamber of Commerce for information leading to their arrest was added to the rebuilding fund for both churches.

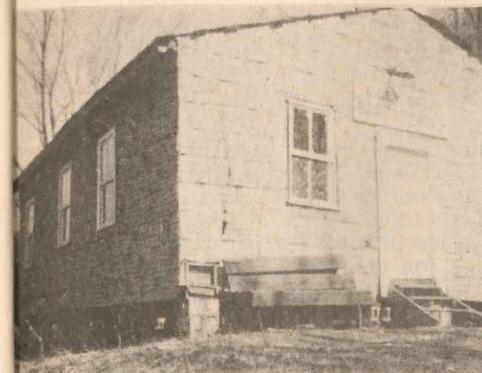
St. Paul pastor B. C. Green told the members, "I shall advise each of you

today as we go into this holy house, let us not carry our prejudices, our bitterness or our strife with us. . . .

"Yes, we're tired, our hands are blistered, our feet are tired . . . but we're not spiritually tired, because the God that we serve supplies us anew every night."

Green said the response to the tragedy "has brought us closer together and made the entire community more conscious of race relations."

Larry Rose, superintendent of missions for Texas Baptists in the Texarkana area, said the cooperative venture has resulted in the "greatest spirit of cooperation that I've seen in the five years I've been in Texarkana." (BP)



BEFORE AND AFTER — Pictures of the Lilly Grove Baptist Church near Manchester, before and after a renovation program, are shown above. Most of the renovation was done by a deacon in the General Association church, Roy Lyttle.

## Cooper Appointed To Direct Texas Counseling Service

James L. Cooper has been named by the executive board of the Baptist General Convention of Texas to launch a statewide counseling service for ministers.

Cooper, pastor of First Baptist Church of Oak Cliff in Dallas for the past 16 years, will serve as coordinator of counseling services. It is a new position created by the Texas convention last year.

In other action, the board elevated Edward E. Laux, secretary of the Texas convention's church training department for 12 years, to direct a newly created special services division in the convention's state missions commission.

The counseling ministry which Cooper will direct is for pastors, church staff members, denominational workers and their families.

The convention action gives Cooper the "responsibility of establishing a network of counselors over the state to whom he could refer cases."

The counselors would be "psychiatrists, counseling psychologists or clinical pastoral education types."

Cooper would also work with denominational agencies to set up retreats, seminars and symposia to help ministers.

A convention appropriation would pay counseling costs when needed.

Cooper, a former vice president of the Texas convention, holds degrees from Howard Payne College, Brownwood, Texas, and Southwestern Baptist Theological Seminary, Fort Worth, in addition to a master's degree in counseling from East Texas State University, Commerce.

The division Laux is to head will coordinate activities of the Texas Baptist church training department, church music department, various church youth activities and associational missions programs.

## Tax Proposals Affect Churches

Churches and their agencies will be severely affected if newly proposed tax reform legislation is approved by Congress and if new legislation is not enacted to continue certain tax benefits.

Specifically, the new proposal calls for the elimination or review of income tax deductions for charitable contributions, which include gifts to churches. It also sets a date for an end to the provision allowing the exclusion of the rental value of parsonages.

Representative Wilbur D. Mills (Democrat, Arkansas), chairman of the House Ways and Means Committee, and Senator Mike Mansfield (Democrat, Montana), majority leader in the Senate, introduced the measure simultaneously in both houses of Congress.

Both Mills and Mansfield took great pains to explain that the inclusion of items in the long list of provision to terminate by certain dates does not mean approval or disapproval of this deduction allowance.

The purpose of the bill, according to the sponsors, is to provide "an orderly and systematic review of virtually all provisions of the Internal Revenue Code giving any special exclusion or deduction or special tax rate to any particular type of group or category of income."

The bill would cause 54 sections of the tax code to lapse in three groups of 18. The first group would end by January 1, 1974; the second one year later, and the third list, including charitable contributions and the rental value of parsonages, would end by January 1, 1976.

Among the other provisions scheduled to terminate which may affect churches or church agencies are these: medical and moving expense deductions, the capital gain treatment of lump-sum distribution from pension funds, the tax exemption for credit unions and certain mutual insurance funds, the deduction for nonbusiness

interest, and the exclusion from gross income of scholarships and fellowships.

In a speech to the Senate when the bill was introduced, Mansfield supported strongly the need for tax reform and stressed the value of having Congress review "and renew every preference if it is to be continued."

"If a preference has clear validity, then Congress will renew the provision," Mansfield said.

The majority leader explained further that in reviewing the special tax provisions Congress may decide that there is some way outside the tax system which will better achieve the goals sought, or there may be a need for modification of the provision.

In a release describing the bill, which is called the "Tax Policy Review Act of 1972," Mills said tax reform should be made on a "continuing basis" in the years ahead.

Promising "extensive hearings" on the various aspects of the tax laws, Mills said that many of the provisions "appear to be desirable under present circumstances." But the intent of the bill, Mills emphasized, "is to be sure that the provisions will be reviewed."

## 'Home' Earns Film Festival Award

"Home," a 30 minute documentary on ecology, has received a blue ribbon (first place) award in the prestigious American Film Festival competition held in New York City recently.

The film is produced by the Southern Baptist Radio and Television Commission for their "Human Dimension" television series. It won the award in the festival's category, "The World We Live In," one of five general categories.

"The fact that the festival only awards one blue ribbon (for first place)

and one red ribbon in each category makes it a coveted award by film makers," observed John C. Stevens, who produced and directed the film for the Radio and Television Commission.

Music for the film was composed by Bob Farrar of Gwinsound in Dallas. The film was edited by Sam Russell, also of Dallas.

The film was in competition with educational television films produced by National Broadcasting Company, Time-Life, McGraw Hill, Metro-Goldwyn-Mayer and other major film producers.

Copies of winning films are to be distributed to libraries across the nation.

"Home" depicts the ecological crisis through scenes of modern pollution presented in contrast with an Indian chief's heartfelt love for his natural environment.

Truett Myers, head of the Television Production Services of the Radio and Television Commission, accepted the award for the Commission. Paul M. Stevens is executive director. (BP)



COME! —Acteens directors from nine states gathered in Birmingham at WMU headquarters to plan the first national Acteens conference. They invite 12-17 year old girls to come to Glorieta July 13-19 to "Let God Happen." Kentucky's Acteens director, Mrs. Anna Mary Byrdwell, is pictured front row, first person on left. Evelyn Tully, national Acteens director, is front row, center. Oneta Gentry, editor of Accent and other Acteens material, is second from the left, back row.

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**FIRST BAPTIST CHURCH**  
**Mt. Washington**  
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 Worship — 10:45  
 Lunch — 12:15  
 Gospel Singing — 2:00  
**EVERYONE WELCOME**

## Burundi Baptists Murdered

Political upheavals in the East African nation of Burundi have brought severe hardships to many Baptists there, according to reports reaching the Baptist World Alliance. There are 2,865 Baptists in Burundi.

Of nine African members of the executive committee of the Union of Baptist Churches of Burundi, the general secretary, Emanuelli Semirwano, and two others "are surely killed." Two others escaped the country. Three more are in prison. The other, who was a hospital patient at the time the trouble broke out is unaccounted for.

Many other Baptist leaders are said to have been arrested, and it is feared that many have been killed. School children of the Hutu tribe — the tribe of most of the Baptists — are being reported to have been taken to prison, even down to the fourth grade.

Relief contributions are being received at the BWA offices in Washington and London.

# Church Colleges Included In New Education Bill

Church-related colleges as well as others may receive direct federal funds to use any way they choose under provisions of a landmark education bill cleared by both houses of Congress.

President Richard M. Nixon is expected to sign the complex legislative "grabbag" which sets new national policies in education and provides new programs of student assistance, along with extending existing student aid programs.

The bill, "Education Amendments of 1972," authorizes appropriations totaling \$16 billion for old and new higher education programs. About \$1 billion of this amount would be provided annually for general aid to public and private institutions, exclusive of seminaries and departments of religion where students study for religious vocations.

Church-related schools could get assistance also under the "emergency grants" section of the bill which authorizes \$40 million annually to institutions in severe financial distress. In addition, \$451 million is authorized over the next four years for "develop-

ing institutions," which include many private as well as public colleges.

The total amount an institution would receive in general aid depends on the number of graduate students, veterans and needy students enrolled.

Elliot L. Richardson, secretary of Health, Education, and Welfare (HEW), praised the bill as "truly a landmark in the history of higher education." The legislation "embodies the heart of President Nixon's higher education initiatives," Richardson said.

John W. Baker, acting executive director for the Baptist Joint Committee on Public Affairs, said the new approaches in student and institutional aid embodied in the new bill "merit a close examination by Baptists."

Among the questions Baker raised which he said Baptists need to consider are these: "Do the grants to needy students differ substantially from the voucher system which Baptists have opposed for elementary and secondary schools? Would accepting these grants have a carry-over of the general education sphere? Would refusal to accept these public funds be supporting a strict separation of church and state, or would it appear to be an action against poorer students?"

"Do we (Baptists) accept the proposition that there is a basic difference between private higher education and private elementary and secondary education? If we do, does that help solve our church-state problems about building and instructional grants to church-related higher education?"

Baker noted further that "it is simple to raise difficult and involved questions such as these, but it is exceedingly difficult to come up with absolute answers. Difficult decisions lie ahead for boards of trustees and Baptists as a whole," Baker added.

In the field of higher education, the bill sets three principles of federal aid that could have a major impact on church-related schools.

In addition to providing funds for the first time for public and private schools to use as they wish, the bill bans federal funds to graduate schools that discriminate against women. Private undergraduate schools with a tradition of admitting only students of one sex and military academies are exempt from this provision.

Another innovation would make it national policy to provide some financial help from the government to every college student who could not afford the cost of his education. Each student would be entitled to a basic grant of \$1,400, less the amount the student or his family reasonably could be ex-

pected to contribute toward his education.

Under this provision, called the "Basic Educational Opportunity Grant Program," no grant to a needy student could exceed 60 percent of what a student needs to attend a particular institution for one year. The new program means that students from well-to-do families would receive no grant and those from poorer families might receive the maximum amount of \$1,400 annually.

Students attending a college or university under these grants — or under existing work-study grants and federally guaranteed loans — are to be used to calculate the direct payments to public and private schools to help pay instructional costs which tuitions do not cover.

The formula for the general aid program goes like this: 45 percent of the aid would be based on the number of students who attend each school with federal assistance; 45 percent would be based on the total amount of actual federal aid money each institution receives; and 10 percent would be based on the number of graduate students enrolled at each institution.

Institutions also would receive grants of \$300 for each veteran enrolled, plus an additional \$150 for each veteran participating in a special remedial veterans program.

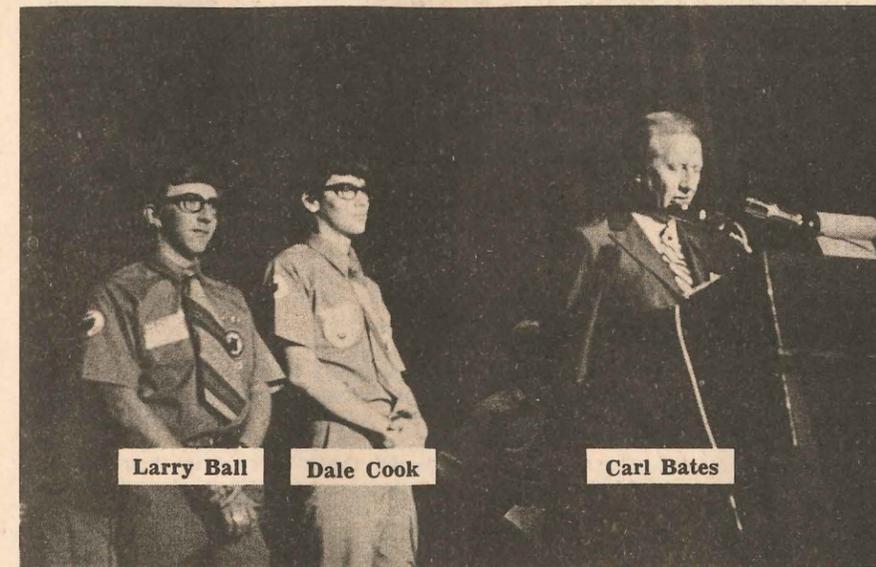
The omnibus education bill was hotly contested in both houses of Congress because of a compromise anti-busing provision that would delay up to 18 months the implementation of lower court orders that require busing to desegregate elementary and secondary schools.

The Senate vote on the final bill which has been two years in the making, was 63 to 15. In the House the vote was 218 to 180.

For the most part, the congressional debate over the busing provisions overshadowed the major goals of the legislation calling for innovation in policies and programs for higher education. The church-state issues involved in several of the programs authorized were generally ignored in the conference committee and in the floor debate.

The Baptist Joint Committee spokesman attributed the "seeming lack of congressional concern" for the church-state issues to a Supreme Court decision handed down last year. Baker explained that in *Tilton v. Richardson* the court held that certain types of public aid to church-related higher education was constitutional.

"However, the new approaches in aid in this bill have not been tested in the courts and merit a close examination by Baptists," Baker maintained.



Larry Ball

Dale Cook

Carl Bates

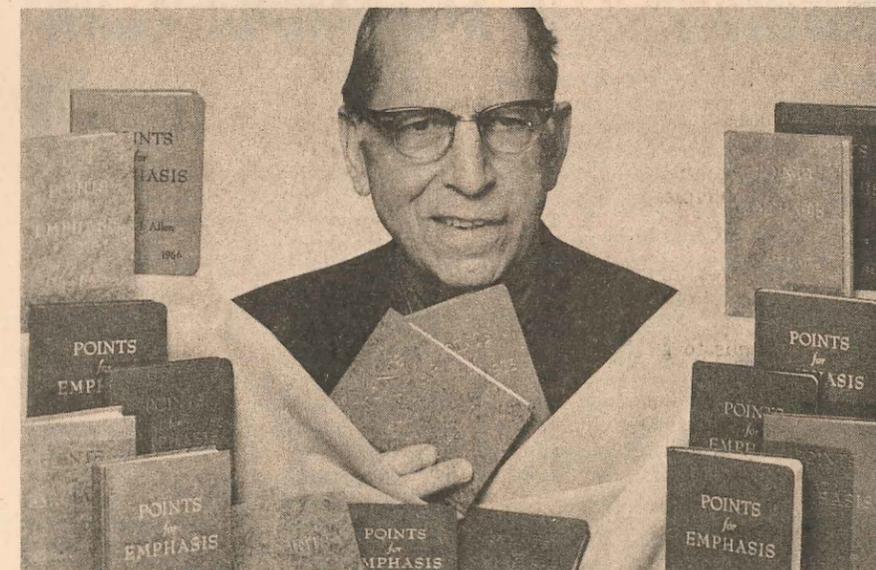
## Two R.A.'s. Win National Honors

Two Royal Ambassadors received the Brotherhood Commission's Ambassador Service National Award at the Southern Baptist Convention in Philadelphia.

Recognized for outstanding achievement in the Ambassador Service Aide Advancement Program were Larry Ball, 17, Centralia, Missouri; and Dale Cook, 17, East St. Louis, Illinois. Carl Bates, outgoing president of the Southern Baptist Convention, presents the awards at the Southern Baptist Convention's annual meeting in Philadelphia.

Ball, a member of First Baptist Church, Centralia, has completed more than 800 Service Aide hours. Cook, a member of Rosemont Baptist Church in East St. Louis, has completed more than 900 Service Aide hours.

The Service Aide program is part of the advancement plan for Royal Ambassadors 15 through 17 years old. A Service Aide Award is given for each 150 hours of service a Royal Ambassador completes in each of the five church functions (worship, witness, ministry, education and application). The National Award is earned by Royal Ambassadors who have received five or more Service Aide Awards.



20th EDITION — Clifton J. Allen, retired editorial secretary of the Southern Baptist Sunday School Board, has just completed "Points for Emphasis," 1972-73, the 20th edition he has written for Broadman Press. This 56th annual volume is the only available pocket-size commentary on the International Sunday School Lessons.

## Missionary News

James F. McKinley, Jr., missionary to Bangladesh, may now be addressed at 8017 LaGrange Road, Louisville 40222. McKinley and his family are living in a missionary home provided by the Lyndon Baptist Church.

Mr. and Mrs. Wayne L. Hasenmyer, missionary appointees to Japan, may currently be addressed at Box 223, Cardinal Court, Bardstown, Kentucky 40004. He is a native of Spencer County, Indiana, and she is the former Linda DeMar of New Haven and Bardstown, Kentucky. At the time of their appointment by the Foreign Mission Board last November, he was studying at Southern Seminary, Louisville, and she was teaching school in Shepherdsville. Earlier he was pastor of Middle Creek Baptist Church, Elizabethtown, Kentucky, for nearly two years.

Mr. and Mrs. William L. Walker, missionaries to Japan, have moved from Fukuoka to Oita. Their address is 7-12, 2-chome, Nakajima-nishi, Oita 870, Japan. Born in Danville, Kentucky, he lived in Charlotte, North Carolina, and Columbia, South Carolina, while growing up. The former Mary Culpepper, she was born to missionaries in China and spent much of her childhood there. When the Walkers were appointed by the Foreign Mission Board in 1949, he was pastor of Carmel Baptist Church, Lindale, Texas.

Miss Linda McNeely, daughter of Mr. and Mrs. Gerald A. McNeely, missionaries to Spain, is to be married July 1 to Rusty Hoffman at the Crescent Hill Baptist Church, Louisville, Kentucky. Miss McNeely was recently graduated from Georgetown College, Georgetown, Kentucky. Both of the bride-to-be's parents are Kentuckians. When they were appointed by the Foreign Mission Board in 1957, McNeely was pastor of Carlisle Baptist Church, Carlisle, Kentucky.

## Revival Reports

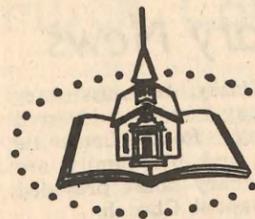
Hopewell Baptist Church, Jefferson-town, held Weekend Services emphasizing the joy of being a Christian, April 28 through April 30. They reported nine confessions of faith in Christ as Lord, four additions by letter and nearly 100 rededications. Ralph W. Hodge is pastor of Hopewell Church.

Bethel Flock Baptist Church, Louisville, experienced a revival, April 3-9. Lincoln Bingham, pastor of the West End Baptist Church and an employee of Baptist Book Store, was the evangelist.

Second Creek Baptist Church in Three Forks Association held a recent revival. Calvin Trent was the evangelist. They reported 27 decisions, with 15 coming for baptism.



GIFTS — When the 22 men graduates of the Clear Creek Baptist School, Pineville, lined up to receive their diplomas during recent graduation exercises, each was wearing a new suit, a gift of the Baptist Brotherhood of Middlesboro's First Baptist Church. Above, D. M. Aldridge, president of the school, checks a sleeve length on the suit for Millard D. Cabe, Jr., one of the graduates.



# SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons For July 2, 1972)

## LIFE AND WORK SERIES

This lesson has to do with the launching by the early Christians of the great crusade to carry the gospel of Christ to "the uttermost parts" of the earth. God called, men answered, and then went forth as His messengers to proclaim His message to Gentiles as well as Jews.

### Acts 13:1-5

Young as was the church at Antioch in Syria, there were a number of prophets and teachers in it. The prophets make known the will and purposes of God, and the teachers explain the meaning of God's Word. Both are necessary for the effectiveness of a church. Upon the hearts of these servants of God He laid the evangelization of the world in such a way that they refrained from eating in order to ascertain His will through prayer. How much every Christian needs divine wisdom and guidance in daily life!

In this first Gentile church, there immediately appeared a genuine interest in the salvation of those in the regions beyond. While the members were in the pathway of Christian duty, the Holy Spirit said to them: "Separate me Barnabas and Saul for the work whereunto I have called them." He spoke thus because He wanted them to do pioneer work among the unevangelized in distant places. Deeply spiritual and responsive to the guidance of the Holy Spirit, they did not raise any questions, such as how their church could get along without their two ablest men. Instead, they were quite willing to give up their leaders to the missionary cause. Had they been like many present-day church members, they would have tried to hold on to the best and most capable ones for themselves. They gave their very best, in response to the command of the Holy Spirit, and with their blessing and without a single complaint. God deserves the best from all of His children.

Having been selected by the Holy Spirit, and now set apart and commissioned by the church at Antioch, Barnabas and Paul went forth, taking John Mark as their attendant or helper, to proclaim the gospel of Christ. It must have been encouraging to them to know that they were definitely God-chosen, God-qualified, God-sent and God-directed. That consciousness filled

them with abundant courage and with the blessed assurance of success.

### Acts 13:14-16

John Mark departed from Barnabas and Paul at Perga and return to Jerusalem, preferring to go back home rather than to endure the dangers and hardships of those regions into which their journey would take them. Regardless of what the reason was, he was not justified in what he did. Paul and those who accompanied him continued their journey until they arrived at Antioch in Pisidia. There they attended the services in the synagogue on the Sabbath, in accordance with the practice of Paul. Being men of dignity and reverence Paul and Barnabas attracted the attention of those in the assembly. The synagogue service included the reading of a passage from the Law and one from the Prophets, prayer and a sermon or exhortation. Visitors are frequently invited to speak in the services. Thinking that Paul and Barnabas might have a message worth hearing, the rulers invited them to speak if they

## INTERNATIONAL SERIES

# Discovering A Meaningful Faith

Of the children of God whose faith in Him was strengthened through suffering Job was the outstanding example. As a rule, those who endure trials either become embittered or their faith in God becomes more meaningful.

### Job 23:1-4, 16-17

Job was a man of sincerity, uprightness, integrity, consistency and piety. He was faithful to the trust that was reposed in him. He was not sinless and never pretended to be, but he feared God, did that which was right and hated evil. God blessed him with a large and happy family, as well as with great riches. His life pleased God so well that He said of him: "There is none like him in the earth." What a commendation!

Satan challenged God's statement about Job's character. He contended that Job was good merely because of his prosperity. Satan asserted that if Job's possessions were destroyed and he were afflicted he would curse God.

had anything encouraging to say to the people. Paul arose, waved his hand, which was both a Jewish characteristic and an oratorical gesture, and addressed those present in terms of exquisite courtesy and profound respect.

### Acts 13:42-43

In his presentation of the Lord's message Paul was blessed in a glorious fashion. In a most logical and convincing manner he dealt with them, using their own scriptures to prove his points. His sermon met with such a favorable response that, at the close of the service, many requested him to address them on the following Sabbath. On the part of many there was a great hunger for the Word of Life. Paul's message had touched the deepest needs in the lives of numerous listeners. Instead of rejoicing over the way in which the Gentiles responded to Paul's message, the Jews were extremely envious, jealous and angry. The bitter opposition of the Jews did not silence Paul and Barnabas, but caused them to be bolder in proclaiming God's truths.

To prove Job's faith, God gave Satan permission to test His servant in any manner which he desired except the taking of his life.

Without delay Satan swept away all of Job's livestock. Then Job's seven manly sons and three lovely daughters were killed by a tornado. To this tragedy Job responded in the words: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job was smitten with loathsome boils from head to feet. This affliction caused him to lose his position, and compelled him to sit "among ashes," scraping the terrible sores on his poor body. His wife then urged him to give up his faith in God and to commit suicide. Job's three friends presumably came to comfort him, but their insinuations actually added to his troubles. They maintained that his afflictions were an evidence that Job had been living a double life. Penniless, childless, healthless, jobless and friendless, Job uttered one of the finest state-



ments of his entire career: "Though he slay me, yet will I trust in him." It is impossible to crush those who trust God as Job did. Out of an implicit faith in God, Job was determined to remain true and faithful to Him regardless of the cost.

From the midst of the furnace of affliction Job was not able to pray satisfactorily. It seemed to him that his way was enclosed, his pathway was dark, and his glory was removed because he had been accused of being unrighteous. It seemed that he had lost the sense of the nearness of God. In the supreme crisis of his life, he preferred death to living without the conscious presence of God.

In his reply to the speech of Eliphaz, which was recorded in chapter 22, Job confessed that he was bewildered because God had not intervened in his case. He was perplexed about the ways of God. He could not understand why he had been called upon to endure such terrible suffering and anguish. He refused to agree with the diagnoses which his three friends made of the suffering and trouble to which he had been subjected.

### Job 42:1-6

Job affirmed the omnipotence and omniscience of God, and then hastened to acknowledge his stupidity in talking about what he did not understand. Like many of us, Job had done wrong in expressing himself so freely about some of the things which God had done. After all, it was strictly none of his business what God had done. Furthermore, it should never have been a matter of personal concern with Job as to how or why God did it.

God intervened and Job received a fresh vision of His holiness. That resulted in a new realization of the sinfulness of his own heart. This vision humbled Job greatly. While standing in the presence of God his self-righteousness vanished, as is true of anybody. In the dust of humility and the ashes of contrition Job truly repented of his unworthy and resentful thoughts about God, such as thinking that God had dealt unjustly with him, and doubting God's ability or willingness to punish the wicked in keeping with what the patriarch thought they deserved. Job confessed that he had talked about things beyond his comprehension. He sought and obtained God's forgiveness.

Seeing God in His perfection, Job also repented for what he was. Abhorring himself, Job repented, and prostrated himself in helplessness and complete dependence on God. We usually think of repentance as being due to sorrow for something said or done; it is interesting to note that Job's repentance was concerned with what he was—not merely his actions, but himself. He trusted himself to the sovereignty and wisdom of God, and his faith became more meaningful.

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J. W. Colville

# Baptist Colleges Discuss Merger Possibilities

A committee of the Atlanta Baptist Association executive committee was called into session to discuss a proposal that Atlanta Baptist College be merged with Mercer University.

Frank Stubbs, executive secretary of the association, said that the liaison committee with the college trustees would probably make a recommendation on the proposal at the July 10 associational executive committee meeting.

C. Douglas Jackson, pastor of East Point First Baptist Church, is liaison committee chairman.

The proposed merger was approved by trustees of the two schools in joint session at Atlanta Baptist College May 30. The college is an Atlanta Baptist Association institution, and Mercer is a Georgia Baptist Convention school.

Final approval of the proposal cannot come until it is voted upon by the Georgia Baptist Convention in Savannah, November 13-15.

Stubbs said he is not certain at this point whether the merger will be submitted to the full session of the Atlanta Baptist Association for implementation. If so, the next associational session will be October 16-17.

J. O. North, business manager at the college, said that at this point officials of both schools "anticipate that the merger will be consummated."

He said it is uncertain when the merger would go into effect after final

approval is gained, but it is hoped it would be effective immediately.

The merger proposal originally was approved by the executive committees of the two trustee boards on May 16. The two full boards "overwhelmingly" approved the proposal when they met in a closed session May 30.

Atlanta Baptist College, which graduated its first class this spring, would receive automatic accreditation if the merger is consummated.

North emphasized that the school has operated "in the black" since September, 1971, and that it currently has no indebtedness. (BP)

## Jesus Abuse Centers (Continued from page 3)

where we demonstrate that the gospel of Jesus is "good news" meeting the needs of all men.

Finally, if we are to prevent further Jesus abuse of our youth, we, the church, must recognize that the rush to the Jesus Movement by our youth has been a reaction to what they could not find in their church. The need for verbal, musical, and emotional religious expression in our youth is normal and God given. To prevent more of our youth being abused by the anti-church

and anti-intellectual aspects of the Jesus Movement, the church can become open and supportive of the normal needs of expression in our youth and enthusiastically enable them to find outlets and opportunities where the sharing of their growing understanding of the Christian faith can be done in a personal, caring, and nonabusive way.

When youth are being hurt by an interpretation, religion or movement that abuses and destroys them, it is our (the church's) time to speak of health giving and positive "good news."

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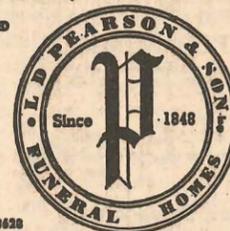
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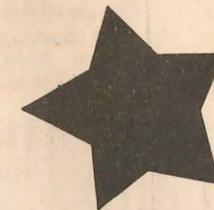
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## G. R. Pendergraph Dies In North Carolina, Heart Attack Is Cause

G. R. Pendergraph, church administration consultant for the Kentucky Baptist Convention, died Friday, June 16, at Ridgecrest Baptist Assembly in North Carolina. Cause of death was a heart attack.

A native of North Carolina, the 64 year old minister had been employed by the state's Executive Board for 26 years. He began his service as a rural church program worker on February 24, 1946. Since that time he had held the titles of director, church development ministries, and in 1967 was given his current title.



Pendergraph

A graduate of Wake Forest College, Pendergraph was an alumnus of Southern Seminary where he earned the master of theology degree in 1937.

"Brother Penn," as he was affectionately known to many, served as pastor of three Kentucky churches — New Haven and Benson church in Franklin county and Perryville Baptist Church.

During World War II, Pendergraph served as an army chaplain in Europe. He remained in the reserves until his retirement as a lieutenant colonel in 1968.

In 1962, Kentucky Baptists honored Pendergraph by electing him second vice president of the Kentucky Baptist Convention. KBC executive secretary Harold Sanders noted that this was a rare honor since Pendergraph was an employee of the convention's Executive Board.

Surviving Pendergraph is his wife of 39 years, the former Jackie B. Davis, and three sons: Garland, Jack and Newton.

Funeral services were held Monday, June 19, at Crescent Hill Baptist Church, Louisville, where Pendergraph was a member for a number of years. Burial was in Resthaven Cemetery.

## Hamm Resigns To Take Virginia Post

The associate director of the campus ministries department of the Kentucky Baptist Convention has resigned effective July 31. Dennis G. Hamm offered his resignation in order to accept the position of Baptist campus minister at the University of Virginia in Charlottesville effective August 1.

Hamm, age 33, has been associate in the campus ministries department for about two years. During that time he has assisted in state-wide program projection and leadership training. He has also worked with campus ministers in problem areas and supervised seven of Kentucky's 14 campus ministers.

The Tennessee native has also directed the Baptist Student Union program at Jefferson Community College.

A graduate of East Tennessee State University, the student worker also graduated from Southern Seminary, attaining an "honors" rating in the master of divinity program. Because of his record of achievement, Hamm received a \$1,000 study grant from Southern Seminary in 1967.

Other special training includes drug abuse clinics and family counseling seminars sponsored by the army chaplain's school. Hamm holds a first lieutenant's commission as a reserve chaplain. He also served four years as a radar technician in the U.S. Air Force.

During his college years, Hamm was pastor of Little Doe Baptist Church in Butler, Tennessee. He also worked for a year at the University of Louisville as a campus minister intern.

Hamm is married to the former Joyce F. Barnes of Canada. The couple has two children: Cindy, age 13, and Michael, age 8.

## Ridgecrest Assembly Employs 11 Kentucky Students On Staff

Eleven students from Kentucky are employed on the summer staff at Ridgecrest Baptist Assembly this year.

They are Elizabeth Kay Reese, First Baptist Church, Barbourville; Bart Britt, Eastwood Baptist Church, Bowling Green; Sandra Gail Barrett, Little Cypress Baptist Church, Benton; Helen DeBoe, First Baptist Church, Eddyville; Adrian Lamkin, Jr., First Baptist Church, Grayson; Bruce Thornton, First Baptist Church, Hopkinsville;

John L. Clements, Rosemont Baptist Church, Lexington; Martha Roberts, First Baptist Church, Owensboro; Yvonne Shriver, First Baptist Church, Murray; Mark Pumphrey, First Baptist Church, Somerset; Becky Manuel, Central Baptist Church, Winchester.

Work assignments at the assembly include office work, conference room maintenance, dining hall, guest accommodations and other services needed during the summer.

Ridgecrest Baptist Assembly is located 18 miles east of Asheville, North Carolina. A summer program for Southern Baptists emphasizes church conferences, youth activities, mission studies and leadership training sessions.

The assembly is owned and operated by the Sunday School Board of the Southern Baptist Convention, Nashville, Tennessee.



Dennis Hamm, left, evaluates student evangelism conference with Nathan Porter, center, of Home Mission Board, and Milton Hughes of the Sunday School Board.