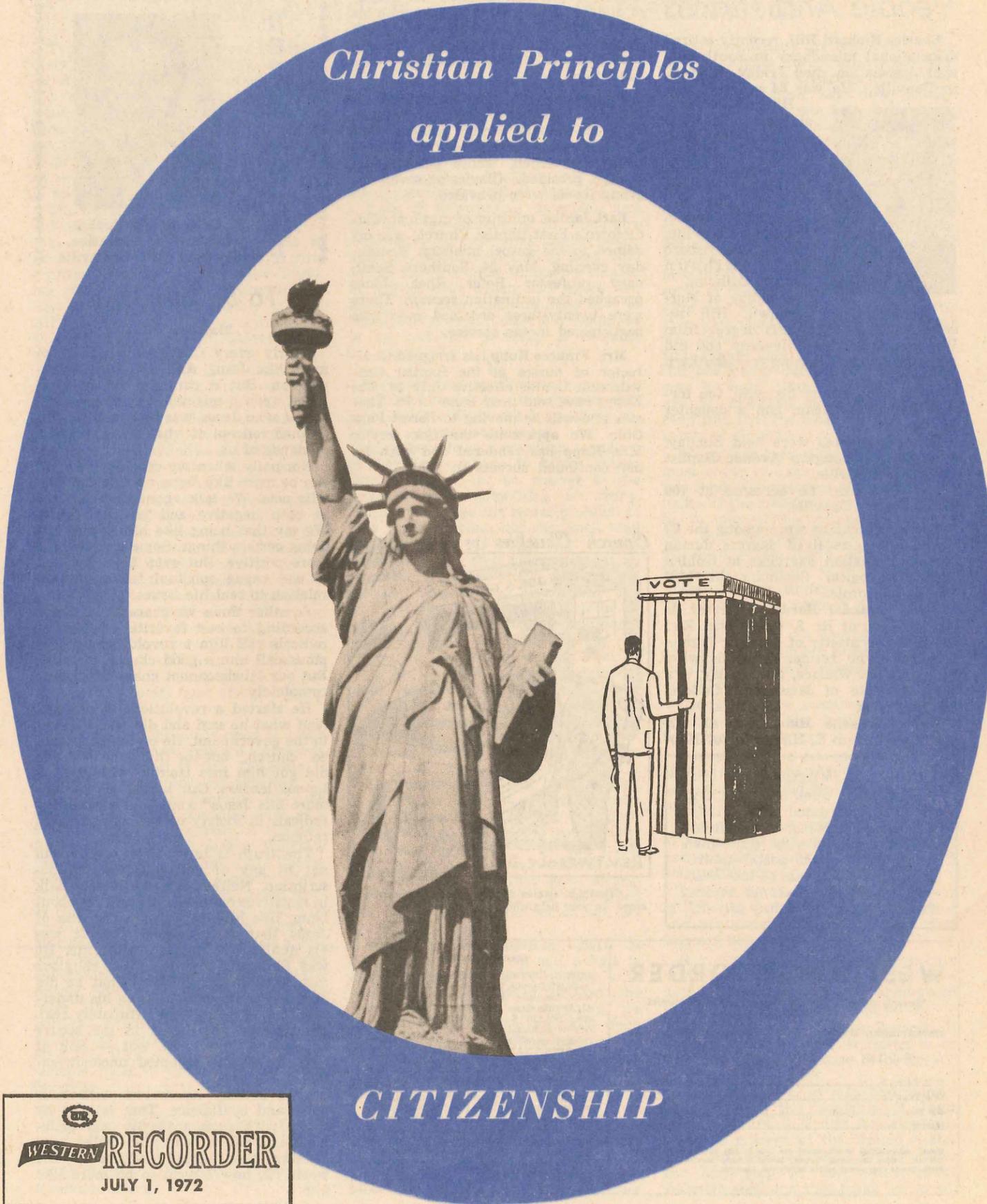


*Christian Principles
applied to*



CITIZENSHIP

 **WESTERN RECORDER**
JULY 1, 1972

People And Places

Charles Richard Hill, recently retired associational missionary in South District Association, died Friday, June 23, in Danville. He was 64 years of age.



Hill had been missionary in that association since 1954. Prior to that time he served as pastor of Marion Baptist Church. He also pastored at Dawson Springs, Glenville, church, Owensboro and Calhoun church, Calhoun.

A native of Morgantown, Hill received a bachelor of arts degree from Western Kentucky University and did his theological training at Southern Seminary.

He is survived by his wife, the former Catharine Glenn, and a daughter Jo Ann.

Funeral services were held Sunday, June 25 at Lexington Avenue Baptist Church in Danville.

Mrs. Hill may be addressed at 700 Parklawn in Danville.

Two Kentuckians were among the 69 students who received degrees during recent graduation exercises at Golden Gate Theological Seminary in Mill Valley, California.

Bobby Crandal Hardison, son of A. B. Hardison, of Rt. 3, Greenville, Ky., received the master of divinity degree. Hardison, who resides with his wife, Violet, at 103 Wallace, Mill Valley, is a 1969 graduate of Mississippi College, Clinton, Miss.

Marvin Eugene Hines, son of Mr. and Mrs. Marvin E. Hines, Sr., of Hop-

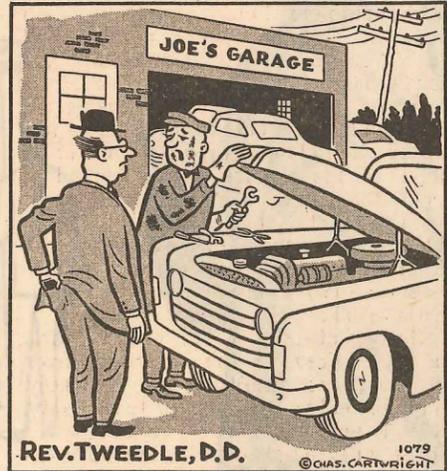
kinsville, was also granted the master of divinity degree. Hines resides with his wife, Rebecca, and their son at 555 Bradley Ave., San Jose, Calif. He is a 1966 graduate of Belmont College, Nashville, Tenn.

Eastern-Maytown Baptist Chapel, located in Maytown, opened Sunday, June 11, with 52 persons present. The group is sponsored by the First Baptist Church of Allen, whose pastor, Earl Waugh, presided. Classes on seven age group levels were provided.

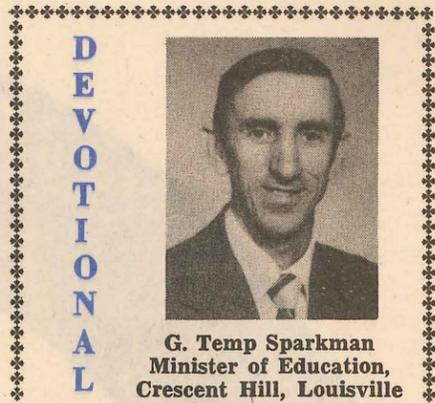
Earl Jacobs, minister of music at Middletown's First Baptist Church, was ordained to the gospel ministry Wednesday evening, May 24. Southern Seminary professor Peter Rhea Jones preached the ordination sermon. There were twenty-three ordained men who participated in the service.

Mrs. Frances Kopp has resigned as director of nurses at the Baptist Convalescent Center effective July 29. The Koppes have sold their home in Ft. Thomas and will be moving to Forest Park Ohio. We appreciate the fine service Mrs. Kopp has rendered and wish for her continued success in life.

Church Chuckles by CARTWRIGHT



REV. TWEEDELE, D.D.
"That'll be twelve dollars, less ten per cent discount for your help with the prayer."



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

To Be Like Jesus

Matthew 3:17

Nearly every Christian wants to be more like Jesus. And it is a noble aspiration. But it can also be an ideal based upon a misinformed understanding of who Jesus was and upon an ill-defined concept of what being like him demands of us.

Normally when we consider how we can be more like Jesus we think of specific acts. We talk about these actions in both negative and positive terms. We say that being like him means not doing certain things. Sometimes we are more positive. But even then we tend to use vague spiritual terms without relation to real life issues.

At other times we characterize Jesus according to our favorite labels. The radicals call him a revolutionary. The pious call him a good church member. But our labels cannot characterize him completely.

He started a revolution, to be sure. And what he said and did was a threat to the government. He certainly attended "church," but the things he said and did got him into trouble with the religious leaders. Our listing of "persons more like Jesus" would not include the radicals in society or the mavericks in religion.

The truth is inescapable. Jesus will not fit any of our categories of description. Neither can we simply talk in negatives or innocent positives about being like him. It was not the acts of Jesus that distinguished him. It was his qualitative stance toward life. He was Religious Man — not a religious man, but Religious Man. What he did and said came straight from his understanding of God as the ultimately real. His mission was based in the secure knowledge of who he was — Son of God, loved and accepted unconditionally.

That is why he moved with such poise and confidence. That is why he spoke with such authority and penetration. That is why he called into question the fleeting realities of this world. O, how I wish to be more like him.

Responsible Christian Patriotism

By C. Welton Gaddy*

This Sunday begins a week in which a national holiday will be celebrated. As citizens of the Kingdom of God we are to observe the Lord's Day and as citizens of the United States we are to recognize Independence Day. This merging of emphases creates an opportune moment for the consideration of how these two realms of citizenship relate to each other.

The Christian is not a bipartite individual. He cannot dissect his being so that one part of it is responsible to God and the other responsible to government. No, according to the teaching of the Scriptures, the Christian is first and foremost responsible to God. All of his other activities, his citizenship included, are to be subservient to his faith.

What this means is that even as we celebrate a national holiday, we do so as Christians. As we look at this phenomenon called freedom, our perspective is Christian. Informed by the life of Christ and the Judeo-Christian heritage, we are thus aware that inherent within freedom is responsibility.

We as Christians bear a heavy share of this responsibility. We can never legitimately be unconcerned about the government or uninvolved in it because it is another realm which is to be brought under the Lordship of Christ. Of all people, we have an obligation to be informed on what good citizenship demands and to embody our knowledge as examples for others. Think with me, then, about what Christians should be saying and doing in relation to the nation in this crucial hour of her history.

I

First, we as Christians need to teach and then to demonstrate that diversity is not detrimental to life. Diversity is not to be condemned but affirmed.

Jesus provided the example. The men whom He called as disciples were representative of the diversity of His day. By way of illustration, look at Matthew the tax collector and Simon the Zealot. Simon as a Zealot was a super patriot of Israel, opposing the occupation forces from Rome as well as any Jew who dared collaborate with the Romans. Matthew, on the other hand, was a Jew who had become loyal to the Roman government. In the estimation of many people, he had "sold out" as a collaborator. He was the embodiment of the political philosophy which Simon opposed. Yet, Jesus called both of these men and they served together in the disciple band — unity in the face of diversity.

C. Welton Gaddy, pastor of the Beechwood Baptist Church, Louisville, is chairman of the Christian Life Committee of the Kentucky Baptist Convention Executive Board.

Our nation is in need of a reminder that unity does not negate variety. The people who inhabit America have every right to be as diverse as the varying terrains of land on which they live. Differing points of view have their rightful place in America. Our founding fathers conceived of democracy as a form of government in which any opinion was welcome and in which any idea could be expressed. Some today, however, would silence all of those who do not say "the right things" — that is, the things with which they agree. We in the Christian tradition need now to raise our voices and offer our examples to the fact that diversity is valuable not deplorable.

II

Secondly, we as Christians need to teach and then to demonstrate that problems are overcome by seeking solutions and not scapegoats.

Americans have a notorious tendency to look for someone to blame rather than to search for an answer to the problem when something is wrong. White men judge the racial problem to be a black problem but the black man is adamant in his belief that it is a white problem. Young people point an accusing finger at their parents and blame them for the generation gap while parents simply shake their heads and say the children can't understand. Problems in the church are blamed upon the liberals and upon the conservatives — the opinion being dependent upon the stance of the person who is speaking. The state of the nation is blamed upon the Democrats when the Republicans have the microphone but upon the Republicans when the Democrats speak.

Scapegoating is so evil because, first of all, it prevents the individual from realizing and admitting his own guilt and, secondly, it polarizes the society. This is where we are — no one wants to be guilty so those who are different are blamed for all that goes wrong. Personal responsibility is abdicated and the people of the nation are set against each other.

Surely we who profess Christ as Lord are ready now to call a halt to this senseless method of dealing with problems. In the name of the God who would never allow scapegoating, we must stop the practice and call upon our nation to redirect the energy and rhetoric usually given over to such fault finding to a search for solutions.

III

Finally, we as Christians need to teach and then to demonstrate that honest criticism is the proper stance of love.

We have developed in our land a most unfortunate situation. Because

some have abused the freedoms of the Bill of Rights there are those who would silence all criticism of the government. Opinions are now hastily formed and if a word of criticism is offered the person involved is quickly branded as a "Communist," a "John Bircher," or a radical with some other label.

If I did not love my sons I would never correct them or challenge their opinions. I would simply let them make decisions at will, go where they pleased, and do as they wanted. But I love them and because I do I challenge some of their decisions and reprimand some of their actions. So it is with the love that creates patriotism. The man who loves his country is not the man who simply goes along with whatever the leadership decides. He is a man who lovingly offers both his support and his criticism. Sometimes he may even find that the most patriotic stance is one of dissent.

We as members of the body of Christ must never lose our prophetic voice in this land. The greatest abuse we could make of the freedom of religion would be to silence the prophetic voice of our churches and allow policy-level decisions to be made with no word from God to support or challenge them.

The French Statesman Alexis De Tocqueville once wrote of this country:

"I sought for the greatness and genius of America in her commodious harbors and her ample rivers, and it was not there.

I sought for the greatness and genius of America in her fertile fields and boundless forests, and it was not there.

I sought for the greatness and genius of America in her rich mines and her vast world commerce, and it was not there.

I sought for the greatness and genius of America in her public school system and her institutions of learning, and it was not there.

I sought for the greatness and genius of America in her democratic congress and her matchless constitution, and it was not there.

Not until I went into the churches of America and heard her pulpits flame with righteousness did I understand the secret of her genius and power.

America is great because America is good, and if America ever ceases to be good, America will cease to be great."

Today, may we, as men and women committed to the Lordship of Jesus Christ, resolve to accept our responsibility as citizens of the United States and resolve to do those things under the leadership of God which make America good and thus make her great.

On Vacation

During the week of July 4, and for the paper dated July 8, there will be no issue of the Western Recorder, due to plant shut-down for vacations and postal limitations. The next issue of the Western Recorder will come to you during the week of July 15.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

Vol. 146 July 1, 1972 No. 26

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Owned and published weekly, except one issue in July and December, by the Kentucky Baptist Convention, Kentucky Baptist Building, Middletown, Kentucky 40243. Second class postage paid at Middletown, Kentucky.

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Some Thoughts For Independence Day

To thousands of Baptists who took time while in Philadelphia for the Southern Baptist Convention to visit the historic shrines of the birthplace of our nation this will be the most meaningful Independence Day of their lives. A sensitive soul cannot visit these sacred places without an overwhelming feeling of gratitude and responsibility. The spirits of Penn, Franklin, Washington, Jefferson, Adams and our other founding fathers remain to warn us lest we sell cheaply the birthright of freedom bought at such a high price.

The contrast is sharp between the simple and humble surroundings of the birthplace of our nation in Philadelphia and the grandeur and magnificence of our national capitol today in Washington. If most Americans are like this writer, they saw Washington first and Philadelphia later. It should be in reverse order if we are to be impressed by how far we have come as a nation in appearance.

In recalling the insights and integrity of our founders and the character and performance of too many in high places today, we cannot but feel concerned. We have reason to wonder if it was not the case of big men in humble surroundings then and too many little men in grandiose surroundings today.

Of all Americans who treasure greatly and protect valiantly the freedoms of America, Baptists should be foremost. It was the early Baptists along with others who persisted until religious as well as political freedom was assured. It was Isaac Backus who led a group of Baptists to Philadelphia in 1774 to plead with the Continental Congress delegates for full religious freedom. It was also the influence of Baptists that helped to guarantee this religious lib-

Mid-America Baptist Seminary - What Kind Of School?

Earlier reports of the beginning of a new Baptist seminary have been confirmed by a recent news report from Little Rock, Arkansas. The seminary, to be known as Mid-America Baptist Theological Seminary, is scheduled to open this fall in the Olivet Baptist Church with a permanent campus to be built later near Little Rock.

This news concerning a new seminary raises several questions. Is another Baptist seminary needed?

erty by the addition of the Bill of Rights to the Constitution.

The danger today is that Baptists will cop out and thus contribute to the loss of this religious liberty. Apathy is a fatal disease for freedom. We must remember that freedom cannot be purchased by one generation once for all. Our generation can only contribute a down payment and every succeeding generation must contribute an installment.

To be true to our Baptist heritage we must be interested, informed and involved in the present political process. This does not mean we become a political party or try to deliver a bloc vote. It does mean we must preserve a kind of society in which we can worship according to our conscience and propagate the gospel without civil interference. We tend to take such freedom for granted but we need to realize it is not enjoyed many places in the world and can be lost in America.

We should be interested in every political election from local school board members to the United States president. We must ferret out the vital information on every issue and every candidate and publicize it fully.

Some of us should run for political office and all of us should use our voting privilege to put the most qualified candidates in office. Our political privileges and responsibility should be a theme for pulpit treatment in every Baptist church. Let Independence Day 1972 not be merely a time for a holiday lark but an opportunity for reflection upon our freedom heritage and commitment to our Christian citizenship responsibilities.

What kind of a seminary will this be? Who is sponsoring it and what kind of training will students receive at this school?

One thing is certain. Another seminary is not needed because of any shortage of Southern Baptist seminaries. We now have six seminaries which is at least one too many. Competition among our present seminaries for students is quite keen and any one of them could accommodate more students.

The Mid-America Theological Seminary will be an independent school without denominational sponsorship or support. According to the news report the school will be "oriented to the Southern Baptist Convention" which means it will compete with the present seminaries for students.

The founder of this school is B. Gray Allison who will also serve as president. All the faculty members must be active in evangelism and conservative in theology, says Allison. The teachers must also believe in the verbal inspiration of the Bible and teach accordingly.

This description of the faculty members makes it clear what kind of school it will be and what kind of training students will receive. It will offer only one choice in interpreting the Scriptures and in theological position. That will be Allison's interpretation. According to the usual standards for seminaries, Mid-America really will not be a seminary but an indoctrination center. In a seminary ordinarily all the light available on any passage of Scripture is presented to the students and the teacher often says which interpretation he thinks is right but does not force upon the students his personal interpretation.

Allison is an able man and knows what kind of seminaries Southern Baptists sponsor. He has been a faculty member at New Orleans Seminary and a staff member of the Department of Evangelism of the Home Mission Board. Furthermore he knows there is no shortage of seminaries and he also knows the type of theological education offered in our Southern Bap-

tist seminaries. In starting his own school Allison is in effect saying our present seminaries are not trustworthy for proper theological education.

Surely Allison or any other Baptist is free to begin any kind of school he chooses. It is important, however, that prospective students and supporters know what kind of school it is to be. Classes will be offered only two days a week in this proposed school and the degrees awarded cannot be compared with those from the six Southern Baptist seminaries. Such a school will not be an accredited seminary nor can its work be recognized by accredited seminaries.

It seems more than coincidental that the announcement of the opening of Allison's school follows close on the heels of the news release concerning the existence of the Fellowship of Conservative Southern Baptists. The kind of school in prospect would be a fitting place for the training of those with this approach to the Scriptures.

Students planning to minister through Southern Baptist churches are free to pursue their theological training wherever they please. However, they would be wise to seek the best counsel and consider carefully before choosing an independent school instead of one of our Convention sponsored seminaries. They should decide whether they want to hear several viewpoints, including Allison's, and choose for themselves or be restricted to one viewpoint with no choice. In other words, they should decide whether they want to be enlightened or indoctrinated.



SADDENED BY CONVENTION

Dear Editor:

In the June 17, 1972 issue of *Western Recorder* and in your column "Daley Observations" you state that, "Every few years Southern Baptists have to decide whether they will be led down a detour or remain on the main highway."

I would like to ask, what is the main highway for Southern Baptists? I thought Southern Baptists were on the main highway when we were standing against liberalism and modernism and contending for the faith. At least we were on the right highway if not the main highway.

If being on the main highway means lining up behind the liberals who discredit the Scriptures and our Lord, then, we shouldn't be on the main highway. In the Convention at Philadelphia Southern Baptists were dislodged from the greatest and most important stance it has ever been noted for, that of

standing with and in defense of the Holy Scriptures.

We are now more concerned with and for permissiveness and harmony than we are with being on the right side of the issue of the inerrancy of the Lord's word.

At no time has God-fearing Bible believing Baptists contended that an individual should not be permitted to arrive at and teach any system of doctrine he believes. But, we do rise in protest, and justly so, to any individual or group of individuals who use our press and our institutions of learning to deny the inerrancy of the Holy Scripture or to teach anything obviously and directly contradictory to the Scriptures. A pastor and church would be foolish to permit anyone to teach anything in the church he might desire to teach with absolutely no church control, and so it is with a denomination.

Herschel H. Hobbs, and most of those who take his side of the issue, take the position that the issue has to do with

interpretation, thus obscuring the issue. The issue is not a matter of interpretation, but, it amounts to outright denial of the infallibility of God's word on the one hand, and the contention that the Bible is the infallible and inerrant word of God on the other hand. These two poles cannot be brought together.

It is easy to see that the Hobbs position is one of peace and harmony at any price! This is a note that was sounded throughout the Convention at Philadelphia by the president and other leaders of the Convention. I detest disharmony and strife as much as anyone I know, but, I think the price we paid in Philadelphia is too high. I am a Southern Baptist, but the Convention and its programs are not my god, nor do they take precedence over the blessed inerrant word of God in my heart and life.

Yes, the liberals and their pacifists returned home from Philadelphia shouting victory, while the fundamental Bible believers returned home heavy hearted and discouraged, knowing that the bridle has been taken off of the liberal "scholars."

Yours in contention for the faith,
Eddyville, Ky. W. L. Knight

Youth Week Offers 'Self Expression'

Opportunities for creative self expression will be one of the highlights of the Youth Week at Cedarmore Baptist Assembly, according to director Miss Wanda Carpenter, Baptist Young Women's director for Kentucky WMU. Scheduled for July 10-14, the young people will be able to choose a drama



Smooth

Boggess

workshop, a creative arts session or a youth musical for individual participation.

The drama workshop, led by Tom Smooth, minister of education and youth at Eastwood Baptist Church in Bowling Green, will feature pantomimes, duet acting and short skits. A one act play, entitled "The Least of These," will also be prepared for presentation at the final session.

Smooth also indicated that those who participate in the workshop will be encouraged to write monologues that can be shared during group times.

John Boggess, associate pastor of Lewis Lane Baptist Church in Owensboro, will direct the creative arts work-

shop. Activities planned for this group include forming self expressive structures from scrap materials, using art forms to introduce one's self to others and relating one's relationship to Christ through art objects.

A schedule conflict forced a change in the youth musical schedule. Irwin Ray, Jr., a music student preparing for the doctoral program at Southern Seminary, will replace Richard Lin as director. Ray will conduct the new youth musical "What's It All About, Anyhow?" which will be presented Thursday evening at 7:30 p.m.

"The Jesus Movement, What and Where It Is Today" and "Its Message to the Churches" will be the topics of *Home Mission* magazine editor Walker Knight. This former Kentuckian will address the youth group on Tuesday and Wednesday.

Inspirational speaker for the week will be Joe McKeever of Jackson, Mississippi. A religious cartoonist as well as pastor, he will emphasize personal evangelism.

Miss Carpenter said that a limited amount of space is still available. Those who wish to attend should write immediately to Cedarmore Baptist Assembly, Route 1, Bagdad 40003. A \$3 registration fee for each person attending should accompany the reservation request.

Additional information is available by contacting Miss Carpenter at the Kentucky Baptist Building in Middletown.



I. Ferd Graves Day

It was my privilege to share in "Pastor's Appreciation Day" at the First Baptist Church of Middletown when the people of the church and the community paid tribute to a good man of God who had served the church for 19 years—I. Ferd Graves, his fine wife Mary and son Robert. It was a most happy "send off" as he plans retirement June 30.

The whole community shared in the happy occasion. Morris Chilton, deacon and chairman of the pulpit committee, presided. After the opening worship, the morning service was devoted to the pastor who had led that worship for nearly two decades. Speakers were Jim Whitaker of the Woodland church (a former mission of First Baptist); C. Ford Deusner, for the Baptist Board of Child Care; Tom Lockhart, master of the Middletown Masonic Lodge, and Jack Jones of the Harrods Creek Lodge; L. R. Bowles, former treasurer of the Franklin Street church when Brother Graves was their pastor; C. Finley Williams, deacon and organist in the church, represented the Rotary Club; Robert L. Martin for the Middletown Fire Department, of which Brother Graves is chaplain and an active member.

C. Finley Williams read letters from a number of Baptist leaders and friends including Duke K. McCall, G. Allen West and A. C. Baker under whose ministry Brother Graves was ordained.

Forty-four years

While he has served the Middletown church 19 years, Graves served a total of 44 years in the ministry, 39 of which were in the Long Run Association—at Grace and Franklin Street churches. He has been active in the Middletown Pastors' Conference, the Long Run Association and the Kentucky Baptist Convention—a loyal, dedicated "team" man in every sense of the word. He is one of that rare group of pastors who become completely identified with his members and the whole community. The evident warm love of all sectors was a joy to experience. Members and friends gave him a love-offering of about \$1,500.

His wife, Mary Margaret Tudor, is from Shady Grove near Marion. They were married July 6, 1935. Their only son, Robert, is a graduate of Georgetown College and is a law student at the University of Louisville law school.

—Harold G. Sanders

Three Kentuckians Appointed—

SBC Home Mission Board Fills Missionary Slots

The Southern Baptist Home Mission Board appointed eight career missionaries and promoted a missionary associate to full missionary status.

But the total of missionary personnel under appointment by the board remained at the figure of 2,220.

"For the most part, the appointments are filling vacancies from death or resignation," said Cecil Etheredge, secretary of the board's department of missionary personnel.

"The basic need is for financial resources for all those qualified to go. We can't get new positions into focus until funds become a reality," Etheredge observed.

"Our primary emphases will always be for people to minister to people, but we cannot send more people until we have the funds to budget," he said.

Three couples are among the new career missionaries: Charles and Grenda Tilton, appointed to Rochester, New York; C. T. and Sylvia Cunningham, to Pratt, Kansas; and Kentucky pastor Roy and Faye Godwin to Philadelphia, Pennsylvania.

New appointees also include former Kentuckian Nancy Mattox to Atlanta, and Maria Whittaker who will join her husband, language missionary Fermin Whittaker, in Pico Rivera, California.

James P. Pittman, director of the Fillmore Baptist Center in San Francisco, was promoted from missionary associate to career missionary. He will continue as director of the Fillmore Center.

Pittman, a Holmes County, Florida, native, is a graduate of Mississippi College, Clinton, Mississippi, and Golden Gate Baptist Theological Seminary, Mill Valley, California. He was appointed associate missionary by the board's department of Christian social ministries in 1969. Previously, he served as a US-2 missionary in Eugene, Oregon. He also was pastor of Chapel Hill Baptist Church, Florida, Alabama, and a public school teacher in Ponce de Leon, Florida.

Also a Christian social ministries appointee, Miss Mattox was assigned temporarily to the Clark-Howell-Techwood Baptist Center in Atlanta for training. Although a native of Atlanta, she grew up in Troy, North Carolina. She is a graduate of Carson-Newman College, Jefferson City, Tennessee, and Southern Baptist Theological Seminary in Louisville. While in seminary, she worked as a student social worker for the Kentucky Baptist Board of Child Care, Middletown.

Mrs. Whittaker will work with her husband, language missionary Fermin Augustin Whittaker, in Pico Rivera, California. The couple was married in

July, 1971. A Monterrey, Mexico, native, she and her husband serve in the Primera Iglesia Bautista del Sur in Pico Rivera.

Natives of Baileyboro, Texas, the Cunninghams were appointed by the department of church extension as pastoral missionaries to the First Southern Baptist Church in Pratt, Kansas.

A former pastor of the First Baptist Church, Hart, Texas, he is a graduate of Wayland Baptist College, Plainview, Texas, and Golden Gate Seminary. Mrs. Cunningham is also a graduate of Wayland College and has studied further at Sacramento State College, Sacramento, California, and the UCLA Extension in San Diego, California.

An Elizabeth, Louisiana native, Tilton is pastor-director of Rochester Baptist Church in Rochester, New York, under appointment of the church extension department. Former pastor of

Gibbsland, Louisiana, First Baptist Church, he is a graduate of Louisiana Tech University, Ruston, Louisiana, and Southwestern Baptist Theological Seminary, Fort Worth, Texas. A Grenada, Mississippi, native, Mrs. Tilton is a graduate of Mississippi College, Clinton, Mississippi, and attended Southwestern Seminary.

Godwin is serving as pastor-director of the Frankford Avenue Baptist Church in Philadelphia. A graduate of Stetson University, DeLand, Florida, he received the bachelor of divinity, masters and doctors degrees from Southern Seminary. A native of Pensacola, Florida, he is a former pastor of Harrods Creek Baptist Church, Crestwood, Kentucky, and former instructor at Stetson University. A Palmetto, Georgia, native, Mrs. Godwin is a graduate of Truett-McConnell College, Cleveland, Georgia. (BP)

City Gives Money To Baptist College

Dallas Baptist College has completed an arrangement with the city of Dallas resulting in more than \$3 million for the school to consolidate pressing debts on a long-term, payout basis.

The college, in effect, sold its five student dorms to a newly-formed higher education authority under state law and will lease them back for 20 years.

The dorms will revert to the college at the end of that time after more than \$3 million in tax-free municipal bonds, issued by the corporation, mature.

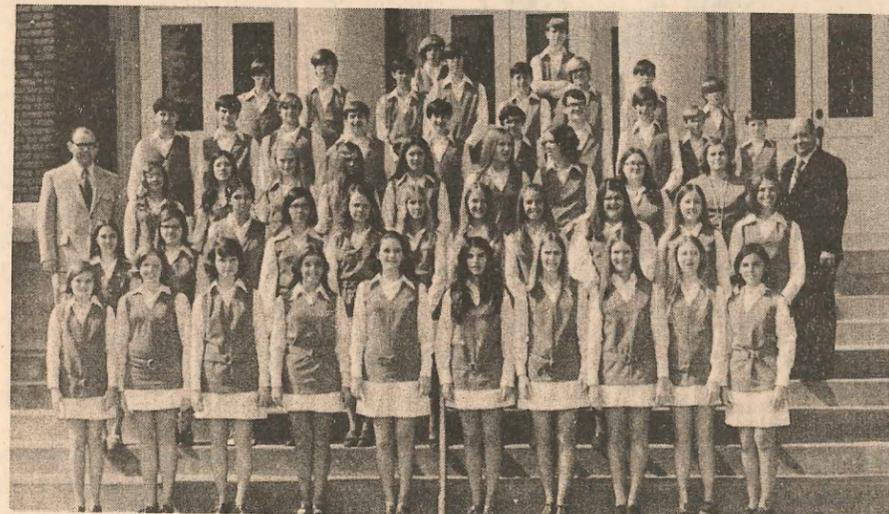
The action was taken under the Texas Higher Education Authority Act with permission of the Dallas City Council and the executive board of the Baptist General Convention of Texas.

The bonds were bought by Henderson, Few & Co., an Atlanta-based un-

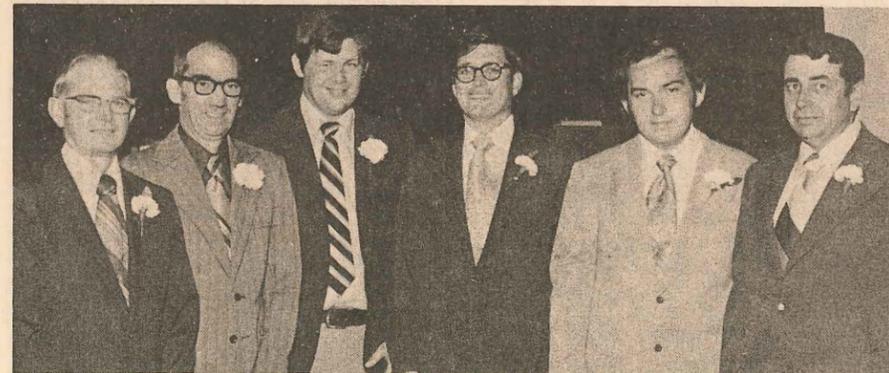
derwriting firm, which presented a \$3 million-plus check to Dallas Baptist College. The Atlanta firm will sell the bonds.

The college will continue to maintain the dorms and is liable for the payments, said Ralph Phelps, financial affairs vice president. The city has no financial obligation and no jurisdiction beyond appointment of the Higher Education Authority's board of directors.

The state law is being used for the second time in Texas. About a year ago, Howard Payne College, Brownwood, another Texas Baptist school, set up a similar \$1 million dorm lease-back arrangement with the Brownwood Higher Education Facilities Corporation. (BP)



TOURING — During May and June the youth choir of Second Baptist Church, Hopkinsville, performed in Paducah, Princeton, Bowling Green, and Fort Campbell, Kentucky, as well as Nashville and Clarksville, Tennessee. Each time they presented the young world musical, "Love" by Otis Skillings. The group is under the direction of Desmond R. Hargis, left, minister of music and education. John R. Christian, right, is pastor of Second Baptist Church.



ORDAINED — Grace Baptist Church, Lexington, ordained six men to serve the church as deacons on May 28. They are, left to right, Bob Myers, James Blake, Joe Riley, Bob West, Charles Myers and Pat Thompson. The church also activated nine men from reserve status giving it a total of 27 active deacons.

Eddleman Named President Of Criswell Bible Institute

H. Leo Eddleman, manuscript analyst at the Southern Baptist Sunday School Board, Nashville, has been named president of Criswell Bible Institute, a school for Bible study affiliated with First Baptist Church of Dallas, Texas.

W. A. Criswell, pastor of the 16,795 member church and president of the institute during its first year and a half of existence, announced Eddleman's appointment at a news conference.



W. A. Criswell, center, announces appointment of Leo Eddleman, left, as president of Criswell Bible Institute. At right is Billy Graham.

Eddleman, 61, will assume his post at the beginning of the fall term in September.

Criswell will become chancellor of the Bible institute, which he said will expand its curriculum, add daytime classes and full-time professors and seek accreditation under Eddleman's leadership.

Currently the institute uses professors from other schools, including two Southern Baptist institutions, to teach evening classes.

Eddleman, president of New Orleans Baptist Theological Seminary from 1959-70, joined the Sunday School Board in October, 1970, as "doctrinal reader." His title was changed to manuscript analyst in a surprise announcement at the Southern Baptist Convention in Philadelphia.

Evangelist Billy Graham, a member of First Baptist Church for more than 20 years, participated in the news conference. He was in Dallas to take part in Explo 72, the Campus Crusade for Christ's gigantic evangelism emphasis.

Graham said Eddleman had been his first choice for the presidency of a university he had once considered organizing but finally decided against.

"What you're doing is a very important and strategic move," Graham said at the news conference. "The greatest vacuum in this country is in the area of Bible teaching."

He said that "One of the greatest dangers of this generation" is that the "thousands of young people accepting Christ" will not be rooted in the Scripture.

The Criswell Bible Institute was formed in October, 1970, to provide such Bible study for pastors and laymen. It has already outgrown a renovated office building in the three square block complex of buildings owned by First Baptist Church in downtown Dallas. Enrollment of pastors and laymen increased from 450 last fall to more than 550 this spring.

Eddleman and Criswell emphasized that the Criswell Bible Institute is not

said the school will seek eventual accreditation by the Southern Association of Colleges and Universities.

The Bible institute is administered by 12 trustees, all Dallas businessmen, elected by First Baptist Church. All trustees, administration and faculty of the institute must subscribe to the Articles of Faith adopted by First Baptist Church in October, 1970.

Eddleman said, however, that students would not be expected to proclaim specific allegiance to the Articles of Faith for admittance or graduation but would be expected to "be tolerant" of them.

Eddleman, a native of Morgantown, Mississippi, was president of Religious Heritage of America before he came to the Sunday School Board. Previously, he had been president of New Orleans seminary for 11 years, and president of Georgetown College, Georgetown, Kentucky, for five years.

He served as a Southern Baptist foreign missionary to Palestine (now Israel), 1935-41. He was pastor of Parkland Baptist Church, Louisville, Kentucky, for 10 years and has taught Old Testament and Hebrew at both New Orleans Seminary and Southern Baptist Theological Seminary, Louisville.

Eddleman is a graduate of Mississippi College and holds master of theology and doctor of philosophy degrees from Southern Seminary. He received an honorary doctor of divinity degree from Georgetown College. (BP)

a college or seminary and will supplement, not compete.

"It is meant for the layman and pastor of the small church who may not have had a chance to go to seminary," Criswell said.

In response to a question, Eddleman

Goals For Joint Committee Outlined

James E. Wood, Jr., newly elected executive director of the Baptist Joint Committee on Public Affairs, has pledged to develop a new image and a broader role for the Baptist agency in the nation's capital.

"While there are no doubt many who regard the role of the Joint Committee as a mere lobby for the protection of various Baptist interests and institutions, I sincerely hope that this image will be significantly changed in the years ahead," Wood wrote in his letter of acceptance.

The new executive explained his desire that the future of the Baptist Joint Committee "be understood in terms of a concrete commitment of Baptists to religious liberty and the role of the church in public affairs based on the sanctity of human rights in a free society."

"May no one fail to understand," Wood declared, "that our commitment is first to rights, not interests, and to persons, not to institutions, as applied to all men and not just a few."

Wood, who is chairman of Baylor's

J. M. Dawson Studies in Church and State in addition to teaching history of religion at the Baptist school, will begin his new duties September 1, according to Warren R. Magnuson, general secretary of the Baptist General Conference and chairman of the Baptist Joint Committee.

Magnuson reported that Wood was elected "both unanimously and enthusiastically" at a special meeting of the Baptist Joint Committee during the meeting of the Southern Baptist Convention in Philadelphia on June 7. Announcement of his election was made after Wood gave his formal acceptance.

The nine Baptist conventions sponsoring the Baptist Joint Committee on Public Affairs are the American Baptist Convention, Baptist Federation of Canada, Baptist General Conference, National Baptist Convention of America, National Baptist Convention USA, Inc., Progressive National Baptist Convention, North American Baptist General Conference, Seventh Day Baptist General Conference, and Southern Baptist Convention. (BP)

Southern Seminary Graduates 23 Kentuckians



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Graves



Kiper



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Miller



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Royalty



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Wright



Coleman



Dunn



Garland



Hale



Hedden

Twenty-three Kentucky students were among 189 graduates who received degrees during May 26 commencement at The Southern Baptist Theological Seminary, Louisville. Rollin S. Burhans, pastor of First Baptist Church in Bowling Green, Kentucky, delivered the commencement address and George Beverly Shea, "America's Beloved Gospel Singer," presented special music.

The following Kentucky graduates are listed by their degrees.

Master of divinity: James Carroll Carpenter of Lynch; Richard A. Davis of Elkhorn City; Robert Clint Elliot of Hodgenville; Silas Ervin Gentry of Campbellsville; Thomas Henry Graves of Louisville; Robert L. Kiper of Leitchfield; Quentin Lockwood, Jr., of Prestonsburg; Victor McKinney, Jr., of Bowling Green; Edward Linville Miller of Hazard; Howard Wallace Roberts of Grant; David Lee Royalty of Bardstown; John W. Schilling of Louisville; John Durwood Segree of Hopkinsville; Adron Spencer of Owingsville; Victor J. Stansbury of Bardstown; William Thomas Taylor of Scottsville; James Harold Wright of Lexington.

Diploma in Theology: Alton N. Coleman of Sulphur.

Master of religious education: George A. Dunn, III, of Louisville; Gary D. Garland of Paducah; Robert Vernon Hale of Prestonsburg; Thomas Ejene Hedden of Louisville; Robert William Morgan, Jr., of Smithfield.

Southern Seminary Honors 'Bev' Shea

George Beverly Shea, Billy Graham team soloist affectionately known as "America's beloved gospel singer," has received the ninth annual Southern Seminary Foundation Award for outstanding service as a Christian layman.

The presentation was made at spring commencement at Southern Baptist Theological Seminary by president Duke K. McCall.

A soloist on the Graham team, Shea has recorded 37 albums of hymns, and has written many hymns including the well-known "I'd Rather Have Jesus." He has sung in Graham crusades around the world, and on telecasts reaching billions.

Previous recipients of the Southern Seminary Foundation Award include astronaut John Glenn, Nobel prize physicist Charles Townes, pianist Van Cliburn, businessmen W. Maxey Jarman and Howard E. Butt, Jr., baseball star Bobby Richardson, radio and television producer Arthur Smith, and Louisville surgeon H. Hart Hagan.



Shea

Gleanings From The Field

A consultant in interracial ministries has been named by the Southern Baptist Sunday School Board's National Student Ministries, effective September 1.

J. H. Westbrook, the newly named consultant, also will become the first black professional staff member for National Student Ministries.



Westbrook

A native of Texas, Westbrook is currently director of the escalator program at Southwest Missouri State College in Springfield, Missouri. The program is designed to help students who finished in the lower 25 percent of their high school graduating classes to improve their learning skills on the college level.

Westbrook, who has appeared with Billy Graham Crusades and the Bill Glass crusades in recent months, has also served on the national staff of the Fellowship of Christian Athletes.

He is a graduate of Baylor University, Waco, Texas, and attended Midwestern Baptist Theological Seminary, Kansas City, Missouri. While at Baylor, he was the first black athlete to play varsity football in the Southwest Conference.

"John Westbrook will assist with the general promotion of Baptist Student work, giving major attention to the development of Baptist Student Unions on the 105 formerly all-black campuses in the country," said Charles Roselle, secretary of National Student Ministries.

"He will work in close cooperation with black churches and conventions and with the SBC Home Mission Board and will assist the state departments of student work when needed," Roselle said. (BP)

Ransome W. Swords has resigned effective July 1 as vice president of the Southern Baptist Convention Annuity Board to establish his own general insurance agency in Dallas.

Darold H. Morgan, president of the board, said Swords, who has directed the office of insurance services, will continue to serve the board as an insurance consultant after the resignation date.

At the same time, Morgan announced that **Gene P. Daniel**, a vice president of the board, will assume duties as director of insurance services. Daniel has served in the development office, working with retirement and insurance plans for SBC agencies, a post he will continue to administer.

Morgan praised Swords for his effective work in insurance programs. "It is with reluctance that I accept his resignation," the president added.

"We are delighted we can continue to use his professional grasp of the insurance field as it relates to our churches and agencies," Morgan said.

Swords, 38, joined the Annuity Board staff in 1969, coming from the office of the SBC Home Mission Board in Atlanta. He had worked with the Home Mission Board since 1954, and was its secretary of insurance services.

Daniel, 40, worked with an insurance firm in Dallas before assuming his position with the Annuity Board early in 1970. (BP)

Warner Earle Fusselle, president of Truett-McConnell Junior College in Cleveland, Georgia, since 1964, has named president of Palm Beach Atlantic College effective immediately.

Palm Beach Atlantic College has been open for five years, under sponsorship of the First Baptist Church, West Palm Beach, Florida. **Jess Moody**, pastor of the church, has been serving as president. Moody recently presented diplomas to the school's first graduating class.

Fusselle, the first full-time president, said Palm Beach Atlantic has plans to move to a new location in the suburbs of West Palm Beach. It now occupies buildings downtown, and has met for classes at First Baptist Church.

In accepting the position, Fusselle will be returning to his home state. He is a graduate of the University of Florida, and a native of High Springs. He earned the master and doctor of theology degrees from Southern Baptist Theological Seminary, Louisville. (BP)

A businessman with a religious bent has been named to provide a link between the Southern Baptist Radio and Television Commission in Fort Worth, Texas, and the radio and television industry in general.

Alvin "Bo" Huffman, Jr., of Blytheville, Arkansas, was elected executive associate director by trustees of the commission, according to its executive director, Paul M. Stevens.



Huffman

Huffman is a member and immediate past chairman of the Memphis branch of the Federal Reserve Bank of St. Louis. He is president of Huffman Brothers, Inc., a Blytheville building materials firm, founded in 1905 by his father.

In addition to his business interests, he is director of higher education development for the Arkansas Baptist State Convention. Under his direction, Arkansas Baptists have raised more than \$4 million to provide additional capital for Ouachita Baptist University at Arkadelphia and Southern Baptist College in Walnut Ridge, Arkansas.

One of 20 men in the nation to attend a recent Washington conference for an exchange of views on Phase II economic controls, Huffman has served on the boards of directors for the Blytheville Federal Savings and Loan Association and the Southwest Lumbermen's Association in addition to serving the Federal Reserve Bank board.

He will continue to maintain his home and business interests in Blytheville, but will have an office at the commission's headquarters and an apartment in the Westover Hills area of Fort Worth. (BP)

A \$25,000 estate has been designated for scholarships at **Southwestern Baptist Theological Seminary** in Fort Worth, Texas.

The gift represents the entire estate of **Lawrence A. Englin** of Cleveland, Texas, according to an announcement by Southwestern Seminary president **Robert E. Naylor**.

Naylor said that little is known about Englin and that his gift came as a complete surprise. There is no immediate family surviving the Texas man. The gift was administered through the Baptist Foundation of Texas.

Englin died last October and provided in his will that his entire estate be left to the seminary to be used specifically for scholarship endowments for needy students. (BP)

Baptists Die In Burundi Massacre

Reports filtering out of the Central African republic of Burundi indicate that at least several Baptist leaders have been murdered.

Three grown sons of a sister of a Baptist pastor have been reported killed in massacres. A third son is missing.

And of the 14 members of the executive committee of the Burundi Baptist Union, only one or two are still alive.

The victims belong to the Hutu tribe, peasant people on whom the ruling Tutsi tribe are heaping revenge in wholesale killings. Last month (May) the Hutu tribal majority revolted against their traditional overlords, the Tutsi tribesmen, and the Tutsi controlled government. The revolt was put down after two weeks of fighting, but not before tens of thousands of Tutsis had been slain. In the town of Nyanza-Lac alone, it is reported that a single Catholic priest presided over the mass burial of 15,000 Tutsis.

The killing did not stop when the revolt was crushed. Enraged Tutsis, who are outnumbered by about six to one throughout Burundi, proceeded to round up — and evidently murder — Hutu tribesmen of wealth, education, or power. Hutu schoolteachers disappeared, as did Hutu bank clerks, taxi drivers, and farmers.

Reports say that no fewer than 50,000 and perhaps more than 100,000 people have been slaughtered in the fighting and in the massacre that followed.

Baptist leaders, many of them the

products of European Baptist mission work, especially that of the Danish Baptist Union, have been killed apparently because they are leaders. There are no indications of religious persecution as such. It appears to be entirely a conflict between two tribes.

There were about 3,000 Baptists among the Burundi population of 4,000,000. The peasant Hutus have been attracted to the congregational polity of Baptists, with the result that most Baptists in Burundi are Hutu.

Knud Wumpelmann, general secretary of the Danish Baptist Union, says in an article which is to appear in the Danish Baptist weekly: "In Rwanda the Hutu tribe rebelled about 10 years ago and got in power. With this in mind a tense atmosphere has charac-

terized Burundi and a constant fear that the same sort of coup might happen there. So the horrifying events of the last month must be considered against this background. Thousands of unoffending people have been hit, especially those who were going to build the future of the country.

"Much will be irreparable, but let us pray that those in prison may have the physical and spiritual strength to survive that they may return to their homes and tasks. Let us pray for the families severely involved and for the Baptist Union and the churches whose future will imply many great problems. And naturally, not least, for our missionaries who are trying to console and help in the midst of all the misery." (EBPS)

Pastor's Institute Features Pinson

William Pinson, associate professor of Christian ethics at Southwestern Baptist Theological Seminary, Fort Worth, Texas, will be one of the lecturers at the third annual Pastors' Institute August 7-11 at Georgetown College.

Other lecturers include **Walter Harrelson**, professor of Old Testament and dean of the Vanderbilt Divinity School; **William Benfield**, senior minister of First Presbyterian Church, Charles-

ton, West Virginia; **Wallace Fisher**, pastor of Trinity Lutheran Church, Lancaster, Pennsylvania.

Pinson's lectures at the Institute will deal with the theme: "Churches in Creative Ministry."

Joe Lewis, associate professor of religion at Georgetown College, is the Institute director.

More than 100 pastors are expected to attend.

Romanian Baptists Allowed First Confab In Seven Years

The Baptist Union of Romania recently held its first national conference in seven years. Although such conferences had normally been held every three years, they have in recent years been restricted by the government.

About 1,400 persons participated in the conference, according to **Gerhard Claas**, general secretary for the Baptists of West Germany, one of the two foreigners who attended. The other is **C. Ronald Goulding**, executive secretary-treasurer of the European Baptist Federation.

The conference was held in First Baptist Church, Bucharest. The building seats between 450 and 500 people, therefore, the remainder of the messengers stood from three-and-one-half to five hours in a stretch. They stood by windows, in the aisles, or outside. At one session people stood outside for three hours in a pouring rain.

In the past year 4,000 baptisms were registered, reported **Claas**, who said there were probably as many as 8,000

unregistered baptisms in the same period.

Officers elected at the conference are **Nikolae Covaci**, president; **Gavagina Jeremia** and **Ilonkia Stefani**, vice presidents; and **Ordeanu Joan**, treasurer. The general secretary, **Joachim Tunea**, was re-elected.

Claas said many young people were among the participants in the conference. The churches are permitted no young people's work as such, but young people can take part in the work of the church by singing in the choirs, playing musical instruments, or in various other ways. The Bucharest church has four choirs and an orchestra.

Since World War II, Baptists have increased in number faster in Romania than in any other country of Eastern Europe. There are 120,000 registered members of Baptist churches, but not all Baptists are registered.

Claas said he detected a great hunger for the Word of God during his visit to Romania. In preaching four times on

the Sunday he was in the country and attending the conference he sensed a spiritual movement among the people, he said. (EBPS)



AFTER SEVEN YEARS — **Nikolae Covaci**, president of the Baptist Union of Romania, presides over a session of the recent national conference of the union.

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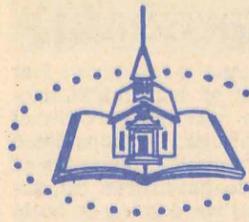
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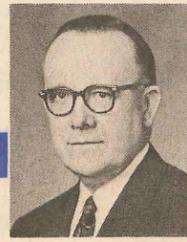
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SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons For July 9, 1972)



LIFE AND WORK SERIES

Acts 14:3-7, 19-23, 27

Chosen, called, commissioned, energized and directed by the Holy Spirit, Paul and Barnabas went forth as pioneer missionaries to proclaim the gospel of Christ and establish churches in various cities in Asia Minor.

Jews, Gentiles and city officials in Iconium combined to make an assault upon Paul and Barnabas. When the enemies became so numerous, and their plots became so violent, the missionaries were convinced that the time had come when they were warranted in literal obedience to their Lord's command, "when they persecute you in this city, flee into the next." Exercising caution as well as courage, they withdrew from Iconium, leaving behind them a strong group of believers. In this case, the retreat was really an advance into new territory.

One day while Paul was preaching in a public place in Lystra he observed an eager listener among the throng. He was a man who had been a cripple all his life and had never walked. Paul was profoundly impressed by the manner in which this cripple listened to his preaching. Paul was convinced that the man believed his message, and that he had sufficient faith to be healed. Compassionate Paul felt led of the Holy Spirit to perform a miracle, so, perceiving the faith of the man who was listening so intently, he commanded him to stand, whereupon the man leaped to his feet and walked without going through any learning process.

This sudden, complete and public cure of a congenital disease caused the people to be filled with astonishment. They perceived in the miracle the manifestation of supernatural power and wanted to honor Paul and Barnabas as visiting deities who had come to them in the form of men. When they revealed their desire to worship them with appropriate sacrifices, the missionaries restrained them from indulging in such an impious service. They informed the deluded people that they were mere men who had come to tell them about the true and living God, to Whom all credit for the miracle was due. They tried to convince the people that Jehovah was the only One Who was entitled to be worshipped. They assured their hearers that their mission

Missionary Duties

was to rescue them from the vanity of idolatry and to influence them to consider the claims of the living God, and to trust in and serve Him.

Filled with malicious and satanic hatred, the Jews who had caused the missionaries trouble in Iconium followed them to Lystra in the hope that they could cripple their influence and possibly incite their assassination. So fierce and relentless was their hatred that they incited a mob to stone Paul, which fact in itself provides a good example of the fickleness of popular favor. As Paul was being stoned, what memories of Stephen's death must have passed through his mind!

Thinking Paul was dead, they dragged his body out of the city as if it were a dead beast. Had they left Paul's body within the city walls, the leaders of the mob would have become involved with the authorities in the city. Paul's disciples gathered around his prostrate and bleeding body and grieved over their apparently dead leader. God did not forsake Paul. In fact, He never forgets or forsakes His own. God miraculously enabled Paul to arise and to enter the city again, and on the next day they proceeded to Derbe. God still had work for Paul to do. Satan can't touch the life of one of God's servants before his work is finished (Job 2:6).

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God's prophet was displaced
I Kings 19:9-10

Public demonstration of God's power was not enough for Elijah. He took his

Their sojourn in Derbe was uneventful, but neither unpleasant nor unprofitable.

Instead of returning home by the shortest and easiest route, those two mighty men of God did not hesitate to return to the same cities where they had been shamefully treated, there to bear testimony again to the grace of God and to confirm the souls of those whom they had introduced to Christ. Paul knew that the Lord's work included more than evangelism. Realizing that starting something was only part of the job, he was anxious to keep the work going, to strengthen it, and to give permanency to it. This is always vitally important in the work of our Lord. So, as they journeyed homeward, they encouraged their converts, exhorted them to steadfastness in the faith, assisted them in securing leaders for their churches, promised them abundant trials in their Christian lives, assured them that persecution and suffering were often the lot of those who remained loyal to Christ, and warned them that they might even be called upon to seal their devotion to Christ with their blood.

On their return to Antioch they gave the members of the church a detailed account of what the Lord had done through them. They gave to Him the glory for all that had been accomplished.

case in his own hands and went into the solitude of Mount Horeb, and there took refuge in a cave. While he was engaged in musing about his problems and in lamenting his sad condition, the Lord asked him the searching and challenging question, "What doest thou here, Elijah?"

In a self-justifying mood and in a strenuous effort to vindicate his improper conduct, Elijah gave a threefold reason for fleeing from his duty and taking refuge in the cave. He claimed that he had been very jealous and zealous for God. Elijah concluded that the hopeless condition of God's people, as

he saw it, made it unwise and useless for him to attempt to do anything else for them. Elijah went so far as to declare that he was the only one whom God had left and that the people were trying to kill him. When any man talks about his zeal for the Lord and the faithlessness of others, it is always due to the fact that he is out of intimate fellowship with the Lord. Any man takes himself too seriously when he concludes that the progress and success of God's work depends on him alone.

God's presence was demonstrated
I Kings 19:11-14

To Elijah God said: "Go forth, and stand upon the mount before the Lord." Elijah obeyed and while he stood there God caused a mighty demonstration of wind, earthquake and fire to take place before the prophet. While God's power was demonstrated in these striking phenomena, His presence was not felt by Elijah until "a still small voice" spoke to him. That voice soothed the taut nerves of the prophet and prepared him to listen to what the Lord might say to him. While at a distance from the Lord Elijah talked about himself, but in His immediate presence he wrapped his face in a mantle and hid himself. Instead of complaining about what the Lord had done, or had failed to do, Elijah cheerfully acquiesced in His providences. He was happy to be in the divine presence again. After all, that is the best place for any child of God to be, and especially when he is "down in the dumps" or is suffering from "a case of the blues."

God's plan was declared
I Kings 19:15-18

Instead of allowing Elijah to brood over his disappointment and find fault with others because they had not done what he had expected of them, God ordered the prophet to become actively engaged in an important and useful piece of work which He wanted done. God told Elijah that it was His plan for him to retrace his steps to his post of duty. He commissioned him to perform a threefold ministry: anoint Hazael as king over Syria, anoint Jehu as king over Israel, and anoint Elisha as his own successor. The prophet must have been comforted and encouraged greatly by the fact that God had selected another to carry on the mission which he had prosecuted so zealously. God never removes His workers without having others to carry on His work for Him.

Further encouragement came to Elijah in the form of the divine assurance that, instead of his being the only one left who loved and served God, there were seven thousand others who had not bowed the knee to Baal. Elijah had been entirely wrong in thinking that he was the only faithful servant whom God had left. He was only one seven-thousandth as important as he had estimated. What a revelation!

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ABORTION: The Personal Dilemma by R. F. R. Gardner; W. B. Eerdmans Publishing Company, copyright 1972.

The author's qualification to speak on this subject is that he is a practicing gynecologist who is also an ordained clergyman. He presents a balanced and sympathetic view of the dilemmas associated with abortion: the moral, ethical, religious, physical and mental issues involved. The historical view of the church, guidance from both the Old Testament and the New Testament and the spiritual status of the fetus are considered.

Like It Is Today: Paraphrased Parables by Richard Milham; Broadman Press, copyright 1970.

In devotional design, the author has paraphrased the parables of Jesus and similar passages from the Bible into today's language. This relevant language is used to coerce the reader into thinking about the message. Scriptural references are given with each topic.

The Light On The Lord's Face by J. Winston Pearce; Broadman Press, copyright 1970.

The aim of the author of this book is to help reveal what God's nature is through a study of Jesus Christ. The "face" in the title of the book refers to Christ's identity: the "light" of His life, His teachings, His death and His resurrection.

Family Ministry In Today's Church edited by B. A. Clendinning, Jr.; Convention Press, copyright 1971.

Family living takes top priority in the concern of the church leaders today. This book is a guide for church leaders and members in understanding and planning for a church's emphasis on family ministry. It is the text for

course 6106 in the Christian Leadership Courses of the New Church Study Course.

It's Tough Growing Up by C. W. Brister; Broadman Press, copyright 1971.

Author Brister "shares-with" his reader growing-up problems in a superskilled age. For youth who wish to be "somebody" and spend life for something that will outlast this life, this book endeavors to offer help and reassurance. Teenagers shared research material which they considered valuable to high school students, college freshmen and sophomores, parents and workers with youth.

Jesus Stood By Us by Helen Reagan Smith; Broadman Press, copyright 1970.

Reports of families who lost sons in the Vietnam War yet were able to proclaim, "Jesus stood by us" are recorded in this book. Also, there are accounts of others who triumphed over suffering because the Lord encouraged them to discover new goals to attempt to achieve.

Demons In The World Today by Merrill F. Unger; Tyndale House Publishers, copyright 1971.

Fortune-telling, demon possession, false religions, magic and many other mysterious powers and the possibility of human control of them are examined thoroughly, sensibly and Biblically in this volume.

The Squirrel's Bank Account and Other Children's Sermons by S. Lawrence Johnson; Abingdon Press, copyright 1972.

A collection of brief sermons for children 8 to 12 years old. The author wrote these instructional tales of simple events and natural history with the purpose of helping youth in their relationship to the Bible, morals, ethics and in worship. By the nature of the squirrel, he gives a lesson in ecology. Examples of the perils of a short memory are learned by the escapades of the white poodle. And, to expect and accept disappointment and try again through the illustration of a broken balloon. Many other sermons are given to help youngsters in their daily lives.

Religion And The Solid South by Samuel S. Hill, Jr., and four co-contributors: Edgar T. Thompson, Anne Firor Scott, Charles Hudson and Edwin S. Gaustad; Abingdon Press, copyright 1972.

The "Solid South" refers to the White South from the post Civil War period until the Supreme Court ruling on desegregation. Hill and the co-authors endeavor to account for the close connection between the Southern people's religious life and their public life. Credit is given to the historians and sociologists for doing the spade work. Among issues examined are the special traits of religious life in the South, the dominance of evangelical Protestantism and the role religion takes as the preserver of the white southern culture. The final chapter sketches a theological charter for the southern church's belief-practice, explains "the implications of this charter for anthropology, discipleship, witnessing, conversion, and Christian lifestyles."

Missionary News

Deaths

Mrs. Spurgeon Wingo, Sr., mother of Miss Virginia Wingo, missionary to Italy, has died at the Hilltop Nursing Home in Pineville, Louisiana. Miss Wingo was born in Dora, Alabama, and grew up in Slidell and Bogalusa, Louisiana. When appointed by the Foreign Mission Board in 1949, she had been teaching missionary education for three years at the Woman's Missionary Union Training School (now merged with Southern Baptist Theological Seminary), Louisville, Kentucky. Her current address is Via Luigi Colla 20, 10098 Rivoli (Torino), Italy.

J. M. Gardner of Dunmore, Kentucky, father of Mrs. James W. Cecil, missionary associate in Hong Kong, died March 27, 1972. A funeral service was held March 29. Mrs. Cecil is the former Katharine Gardner of Penrod, Kentucky. Her husband was born in Harper Springs, Arkansas, and lived in Oklahoma, Arkansas and Arizona while growing up. When employed by the Foreign Mission Board in 1967, he was pastor of Kosmosdale Baptist Church, Valley Station, Kentucky. Currently the Cecils may be addressed at 169 Boundary Street, Kowloon, Hong Kong.

J. S. Walker, brother of Richard E. Walker, missionary to Brazil, died February 11, 1972, in Green Forest, Arkansas. Missionary Walker was born in Texas City, Texas, and also lived in Carroll County, Arkansas, while growing up. His wife is the former Beatrice Rodgers of Bauxite, Arkansas. When they were appointed by the Foreign Mission Board in 1964, he was pastor of Northwest Baptist Church, Atlanta, Georgia. Currently on furlough, they may be addressed at Mora Mi Apartment 44, 30th and Clay, Paducah, Kentucky 42001.

Mrs. Ruth Sigman Long, stepmother of Mrs. Harold E. Spurgeon, died April 11, 1972, in Farmington, Missouri. Mrs. Spurgeon's father, Roy A. Long, died a week later, April 18, while visiting relatives in Moline, Illinois. His funeral service was held at Kings Highway Baptist Church, St. Louis, Missouri. Mrs. Spurgeon, the former Joann Long, was born in Indianapolis, Indiana, and reared in St. Louis. Her husband is a native of Bolivar, Missouri, where they are residing during their current leave. They may be addressed c/o Mrs. Shirley Carson, 519 West Broadway, Bolivar, Missouri 65613. When they were appointed by the Foreign Mission Board in 1957, Spurgeon was pastor of Poplar Grove Baptist Church, Glencoe, Kentucky.

William C. Walker, Sr., father of Graham B. Walker, missionary associate to Singapore, died April 10. A funeral service was held in Orlando, Flor-

ida, on April 13. Missionary Walker was born in Louisville, Kentucky, but grew up in Orlando; his wife is the former Jeanne Francisco of Orlando. When the Walkers were employed by the Foreign Mission Board in 1969, he was manager of a family auditing firm and lived in Orlando. Their current address is Unit 19-B (Second Floor), Goldhill Plaza, Newton and Thomson Roads, Singapore 11.

Mrs. Ella C. Gaventa of Tampa, Florida, died May 5. She was the mother of William C. Gaventa, special project physician who will soon be going to Nigeria. A funeral service was to be held May 9 in Tampa. In lieu of flowers, gifts are being sent to Crescent Hill Baptist Church, Louisville, Kentucky, for use at the Ogbomosh (Nigeria) Baptist Hospital. Gaventa grew up in Tampa; his wife is the former Alice Price of Orlando, Florida. They were appointed by the Foreign Mission Board in 1949 and resigned from overseas service in 1965. After their resignation he worked at the Veterans Hospital in Louisville, Kentucky. In April he was employed as a special project physician and they will spend a year in Nigeria.

Mr. Robert M. Hardy of Shepherdsville, Kentucky, father of Miss Cora Ney Hardy, missionary to Nigeria, died February 28, 1972. Miss Hardy is a native of Bullitt County, Kentucky. Prior to her appointment by the Foreign Mission Board in 1947, she was a school teacher in Bullitt County and a counselor in the public relations department of a firm in Charlestown, Indiana. She may be addressed as P.O. Box 86, Jos, Nigeria.

Other

John Clements, missionary journeyman to Rhodesia has returned to the States. His address is 1038 Della Drive, Lexington, Kentucky 40504. Born in Pensacola, Florida, he lived in Lexington and Fort Knox, Kentucky, and Dayton, Ohio, while growing up. A graduate of Morehead State University, Morehead, Kentucky, and Southwestern Baptist Theological Seminary, Fort Worth, Texas, he was employed by the Foreign Mission Board in 1971.

Miss Betty Deberry has returned to the States. She may be addressed c/o E. A. Deberry, Route 2, Russellville, Kentucky 42276. She completed a two-year term of service as a missionary journeyman in Korea.

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Volunteer workers help clear the debris in the aftermath of one of the nation's worst natural disasters. Southern Baptists immediately offered monetary and physical assistance. The Home Mission Board provided \$3,000 for immediate relief and the Brotherhood Commission sent three teams of electricians, carpenters and plumbers into the beleaguered city. The American Red Cross, coordinating rescue-relief efforts in Rapid City, South Dakota, gave Southern Baptists as well as other denominations office space in operational headquarters in order to better coordinate relief activities. The Southern Baptist Convention and the Red Cross have a long-established working relationship for disaster relief.

Baptists Mobilize Relief Aid For Flood Victims

The week after the worst flood in the United States in 35 years, Southern Baptists in Rapid City, South Dakota, were digging out while convention-wide efforts were being staged to extend help to the flood-ravaged city.

The Southern Baptist Brotherhood Commission in Memphis rapidly grouped a task force of 25 carpenters, plumbers and electricians to move into Rapid City "as soon as they are ready for us," said Glendon McCullough, commission executive secretary.

The SBC Home Mission Board, Atlanta, sent \$3,000 from its emergency relief fund for immediate aid. The board will also provide "additional funds as they are needed," said Jim Barber, associate secretary in the board's Christian social ministries department, who flew to Rapid City early in the week.

Southern Baptists, who suffered comparatively minor losses in terms of property damage and lives of church members, were quick to mount relief efforts.

Food and clothing needs have been met, but the need for shelter still exists, Barber said. Churches at first opened their doors to the flood victims but most people found refuge in homes of friends — or total strangers.

"Of the 1,000 or so people without a place to stay," said John Baker, executive secretary of the Northern Plains Baptist Convention, headquartered in Rapid City, "only about 200 stayed at the shelters. People just took in folks they didn't even know. It's fantastic what has been done."

Baptist laymen helped in the rescue operations and Baptist pastors stood mortuary duty — the awesome job of comforting families and relatives who came to identify the dead.

Mass burials were frequent. On the Sunday after the flood, an interdenominational memorial service was held.

Knollwood Baptist Church opened a child care service for parents busy digging out or caring for the urgent business relating to the loss of their homes.

"There is a spirit of determination and helpfulness amid the sorrow and loss of loved ones and personal property," reported Barber.

The flood hit Rapid City, a tourist center with 44,000 residents, Friday night, June 9, following 10 inch rains over a 24 hour period that mushroomed usually shallow Black Hills Creek and swelled Rapid Creek over its banks.

The normally placid Rapid Creek became a raging Mississippi River, gouging an ugly swath through the city, uprooting homes, washing away whole trailer parks, wiping out electric lines, telephone poles and automobiles in its path.

By the following Thursday more than 200 bodies had been discovered — and hundreds more people were still missing. There were 1,800 injured, and estimates placed property damage at \$100 million.

The buildings of Southern Baptists' three churches in Rapid City were undamaged, and no Southern Baptists lost their lives. Personal property damage was high, however.

Les Crozier, chairman of the Northern Plains Convention executive committee, and his wife spent a frightful night on the roof of their house. When the water subsided, they found the body of a man wrapped around a tree in their front yard.

Others had similar experiences. Nicy Murphy, the convention Woman's Missionary Union executive secretary, was returning from the Southern Baptist Convention when floodwaters swamped the airport limousine in which she was riding.

Unable to open the doors, she and a male passenger climbed out a window and walked across the tops of floating

cars until they reached knee-deep water through which they waded to the safety of higher ground.

Another Baptist woman, 72 year old Blanche Davis, was hurried out of her house by a neighbor, only to watch her home float off its foundation as the water reached ceiling height.

There are approximately 500 Southern Baptists living in the Rapid City area.

Church buildings of the religious community were largely unhurt by the flood, but one Catholic priest was drowned. Personal property loss was high among members of all religious faiths.

Baker, who was on his way back from the Southern Baptist Convention in Philadelphia when the flood hit, found the scene "unbelievable."

"I had been in areas during a hurricane and afterwards, and in areas struck by cyclones and by floods, but I don't believe in all my life I've ever seen anything to equal this," Baker said. "Thirty to 40 percent of the town has been damaged and all income levels were hit."

"People watched helplessly as others drowned in the swirling waters," Baker said. He told of people watching helplessly as a trailer with a man hanging on top floated by. It hit a bridge and both the trailer and man disappeared.

They watched as children were swept past, crying for help; but the people were powerless to help them because the water was so swift, Baker related.

The bodies often were mutilated from being banged around in automobiles, against trees, and debris floating along. Identification has been very difficult, he said.

"Some people have called me and asked, 'Is this as bad as the radio and press make out?'" Baker said. "And I've had to say, 'It's worse.'" (BP)