



WESTERN

RECORDER

JULY 22, 1972



Summer means Vacation Bible School in most Kentucky Baptist churches. Above is a group of Bible schoolers from First Baptist Church, Whitesburg. By using two buses, car pools and hours of advance visitation, the church was able to almost double its average attendance this year. Altogether,

350 persons enrolled with an average attendance of 271. Last year's Vacation Bible School attendance figure was 141. The church also planned three other mission Bible schools for its area during the summer months. Bill Mackey is pastor of the Whitesburg church.

Baptists Bereavements

Manuel A. Cooper, 79, Louisville, died on July 12 at Norton Memorial Infirmary. Cooper, one of the best known and beloved Kentucky Baptist preachers, was a native of Lyon Station, Kentucky. He was pastor of the Fourth Avenue Baptist Church for 13 years before retiring several years ago. Other Kentucky pastorates include Auburn, Woodburn, Finchville, Leitchfield, Central City and Scottsville.

He was educated at Bethel College in Russellville, Vanderbilt University and Southern Baptist Theological Seminary. He held many important posts in denominational life including the presidency of the Louisville Ministerial Association and the Kentucky Baptist Minister's Meeting. He served 15 years as a director of the Southern Baptist Home Mission Board.

He is survived by his wife, Mrs. Blanche Neal Cooper; a son, Manuel Neal Cooper; a daughter, Mrs. Miriam Cooper Moore; and four grandchildren. Memorial services were held on July 14 and burial was in Cave Hill Cemetery.

Ralph A. Herring, 71, former director of the Southern Baptist Convention's Seminary Extension Department, died in Charlotte, North Carolina, July 2. He was a leukemia victim.

Before becoming director of the seminary extension program he was pastor of the First Baptist Church, Winston-Salem, North Carolina, for 25 years. Funeral services were held in the First Baptist Church and the burial was in Forsyth Memorial Park in Winston-Salem.

Herring was second vice president of the Southern Baptist Convention in 1938 and was twice president of the North Carolina Baptist State Convention. He served as pastor of two Kentucky churches before going to North Carolina.

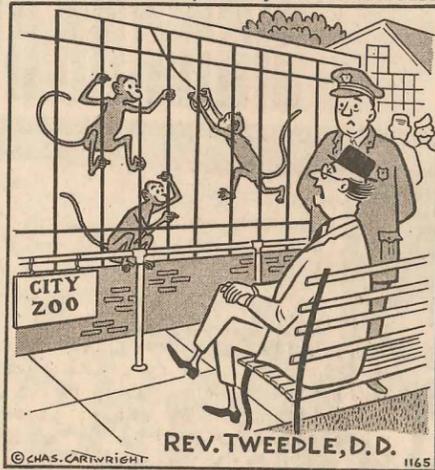
He is survived by his wife, the former Willeen Tull of Charlotte, a daughter and three sons.

Memorial services for student summer missionary **Ginger Perkins**, 21, killed in an automobile accident July 6 were held in First Baptist Church, Hornersville, Missouri, and Stockton, Missouri.

Miss Perkins' co-worker, Kathy Huston, of Wichita, Kansas, was placed under observation in a Wichita hospital, though she was not believed to have been severely injured. The accident occurred between Fort Stockton and Eldorado Springs while the summer missionaries were publicizing their camping and community ministries at Lake Stockton, a resort camping area.

Both girls were summer missionaries appointed by their Baptist Student Unions to work within Missouri. Miss Perkins was a senior at the University of Missouri, Columbia, and Miss Huston is a sophomore at William Jewell College, Liberty, Missouri. (BP)

Church Chuckles by CARTWRIGHT



"Sometimes when I get discouraged with the whole human race..."

ARCHAEOLOGY



Jerry Vardaman
Professor,
Southern Seminary

Signet Seal Discovered

Prof. Jerry Vardaman of Southern Baptist Theological Seminary, Louisville, reports that the personal seal from the signet ring of King Agrippa I (A.D. 37-44) has been identified. The seal originally was worn on the finger of Agrippa and would be used to authorize documents and transactions carried on under his name.

The seal itself is in the possession of Mr. and Mrs. Cully Cobb of Decatur, Georgia. The Cobbs have given replicas of the seal to Southern Baptist Theological Seminary in Louisville, Kentucky, and Mississippi State University (Mr. Cobb's alma mater) in Starkville, Mississippi. The seal was found in the territory ruled by Agrippa I and an extensive study of the seal has been prepared by Vardaman.

The seal itself is of dark, reddish-brown sard. King Agrippa is fully shown (in a standing posture). It might seem strange, of course, to think of a Jewish king as being depicted in this way since the Second Commandment prohibits making representations of persons or gods, etc. Yet Agrippa is known to have violated this commandment otherwise, since he was the first Jewish king to permit his image to be shown on coins as well. Agrippa is shown pouring out libation with a patera in his right hand (he is called "Pious" in inscriptions) and he holds a sceptre (with a knob) in his left hand. He is veiled, but wears a diadem under this veil (given to him by the Emperor Caligula — A.D. 37-41) who appointed him king over the areas of Philip and Lysanias (according to Josephus). Also, a golden chain hangs down from his neck, likewise given to him by Caligula.

Vardaman believes that the seal was made for Agrippa while in Italy in A.D. 37. Thus, the seal presents modern students with the earliest representation known of this king, since his earliest coin which shows his portrait dates to his second year. The seal symbolized the victorious deliverance of Agrippa from his bitter experience of imprisonment and he thus offers a sacrifice of thanksgiving to God for giving him his new powers of king.

What Did We Do In Philadelphia?

By **Herschel H. Hobbs**
Pastor, First Baptist Church,
Oklahoma City, Oklahoma

"... In my judgment, the only thing that will divide our Convention fellowship will be for one group to the right or left of center, or those in the center to try to force its position upon others."

not judged," said Jesus (Matthew 7:1). Only God knows the hearts of men. And only He is capable of fully judging with righteous judgment.

Furthermore, the Philadelphia convention recognized and acted according to the stated purpose of its being in keeping with its constitution. Nowhere does it provide for a forum of public debate in determining doctrine. To be sure, "The Baptist Faith and Message" was debated and adopted by the convention. But it was not hammered out on the floor of the convention. An appointed committee brought to Kansas City a proposed statement of faith and message. It was prepared through many days and nights of prayerful study. To have proceeded otherwise would have resulted in chaos.

The stated purpose of the Southern Baptist Convention as found in the opening paragraph of its constitution is to provide "a plan for eliciting, combining, and directing the energies of the denomination for the propagation of the gospel." Actually, the Southern Baptist Convention as such exists only from the time each year when the assembled messengers vote the Convention into being to the moment of final adjournment. The constitution provides for various agencies acting through elected boards and commissions to carry on the work in each annual interim. These elected groups are responsible to the Convention in annual session. The Convention determines policies, leaving their implementation to these elected bodies.

By its own constitution and bylaws, the charter of the various agencies, the Convention cannot fire these groups. If they do not act within the policies set by the Convention they may be changed through due process provided in the bylaws as each member's term expires and he is eligible for reelection (provided that he is). In fact

the Convention by its own wise, self-limitations cannot employ or dismiss any person who works for an agency. This is the responsibility of its elected board and the administration. These limitations are not evidences of weakness but of strength, as the Convention acts through democratic processes under the lordship of Jesus Christ.

Article IV of the constitution on "Authority" reads: "While independent and sovereign in its own sphere, the Convention does not claim and will never attempt to exercise any authority over any other Baptist body, whether church, auxiliary organizations, association, or convention." While this has no direct bearing upon the Commentary action, it does show that the Convention is mindful of its own sphere. But if this position be carried out to its logical conclusion it would include individual Baptists as well as groups of such.

In my judgment the Convention action taken in Philadelphia was a recognition of its purpose according to its constitution. It constituted a recognition of the basic Baptist principles of freedom of the conscience, the priesthood of believers, and soul competency in religion. It was not voting on whether it was liberal, conservative, or fundamental. As president Carl Bates said, Southern Baptists are a conservative people theologically — some to the left or right of the middle, but all conservative. In over a decade of dealing closely with the doctrinal aspects of our Convention I am convinced that at least 90 percent of Southern Baptists are in the center of the conservative position, with perhaps five percent on either side of center.

But Southern Baptists are a free people with a living, vital, and Bible-centered faith. Had we withdrawn the Broadman Bible Commentary or voted to have a half-dozen versions of it, Southern Baptist life and work would go on as usual — "eliciting, combining and directing . . . the denomination for the propagation of the gospel."

But while the motion was not intended to be so—it was made by a conscientious brother with his own freedom of conviction — it was a danger to the jugular vein of freedom, the very heart of our Convention. And Southern Baptists chose to remain free.

Often in recent years we have heard the dire prediction that Southern Baptists will divide over doctrinal matters. I do not see this as true. In my judgment the only thing that will divide our Convention fellowship will be for one group to the right or left of center, or those in the center to try to force its position upon others. In Philadelphia the Convention refused to do this.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

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A Lesson From The Birds

Of all God's creatures none is more fascinating than birds. Now what I know about birds could be put in a short paragraph and what I don't know about them would fill a book. Strictly speaking, then, I'm not a professional nor even an amateur bird watcher but a bird lover and can spend hours enjoyably looking and listening to these beautiful creatures.

Among the birds that favored us by nesting in the back yard this year was a pair of robins. From mother and father robin I believe I observed a worthwhile lesson in parent-child relationship. Throughout the nesting period the parent birds were extremely protective fussing furiously at the cats and dogs which came near the nest. Then came the exciting day when the baby robins pecked their way out of the egg shells. Though they were ugly and awkward, they received full time attention from the proud parents.

Worms were plentiful and the birdlings were amply provided for by mother and father robin who seemed never to tire of bringing food to their children. Then came the time when the nest was no longer sufficient for the children which grew more graceful and beautiful with every passing day. The parents were still attentive and watchful as their children began to venture from their home and try their own wings.

Within a few days parents and children were seen together hopping happily across the yard in search of food. By then the June drought made worm finding rather difficult but the parent robins were not at a loss. They followed as I moved the sprinkler from bed to bed of roses and the earth worms surfaced

as if it were raining. The child bird followed closely behind the parent and when the parent found a juicy worm it was shared with the offspring.

But one afternoon several days later it was a different story. The parent and child birds were still seen together in search of food and when the parent found a worm the young bird would come with haste for his share but he was disappointed. The parent bird would gobble down the worm without any apparent consideration for the child. A day or so later the young bird was seen alone merrily hopping across the ground harvesting his own worms and insects.

I could but wonder if this is not a parable. Do not parent birds by instinct act more wisely toward their offspring than some human parents? In this age of plenty and permissiveness do we fondle our offspring and provide them with too much too long for their own good? As painful as it is, ought we not cut the cord and gradually put them on their own when they are old enough? As reflective creatures made in the image of God ought we not be as wise as birds which have only instinct? Love sometimes demands that we withhold rather than lavish materials upon our children.

It follows also that as children of God we are to grow up into spiritual maturity. Milk is an appropriate diet when we are babes in Christ but unless we exchange milk for strong meat we will remain spiritual pigmies. A robin's treatment of his offspring doesn't say all of this but it serves to let an editor preach a little.

A Day At Buttersberry And Island

There are few things as inspiring as being with a group of people who are seriously and happily responding to the Lord in worship, fellowship, study of the Scriptures and witnessing. This was my blessing on July 9 when I joined the Buttersberry Baptist Mission for a fifth anniversary celebration.

Buttersberry is located in McLean County just south of Island. Being a separate community, efforts through the years to enlist the Buttersberry residents in the Island Baptist Church have been only partially successful. Earlier efforts to establish a mission in the community were successful only temporarily but not so with the Buttersberry Mission now. Island Baptists erected an attractive but small building and

started the mission five years ago. The Sunday School enrolment at the start was 15. Today it is 115 and attendance for the fifth anniversary was 78. During the past five years 21 people have been converted and baptized through the ministry at Buttersberry.

Mission pastor is Don Bratcher, a well known Kentucky Baptist layman before his recent ordination to the ministry. The love of Don and the mission members for one another and their mutual commitment to a God-given task are beautiful to behold. A Vacation Bible School was going on at Buttersberry with the assistance of some young people from the Lewis Lane Baptist Church, Owensboro, one of the leading congregations in Kentucky in outreach ministry. The

second day enrolment for the school was 55.

Following the morning anniversary services a dinner on the ground was spread under the maples next door to the mission. Fried chicken, barbecued ham and all the salads, vegetables, pies and cakes that the tables would hold made a long remembered feast for the mission members and their guests, especially members from Island, the mother church.

The overcrowded facilities at Buttersberry are being relieved with an addition now under construction. The new addition, to be used for a sanctuary, is being constructed by volunteer work groups. The addition is rapidly taking shape and is a pay-as-you-go project. A grant of \$2,500 from the state mission fund was a big help in getting the addition under way.

The afternoon afforded opportunity for fellowship with Island Baptist pastor, Wayne Dozier, his gifted

wife and lovely four year old daughter. Wayne is a native of Missouri but found his wife and ministry in Kentucky. He is a Baptist by conviction and a preacher with a strong sense of divine compulsion. His skill in woodworking qualifies him for special leadership in the construction of the Buttersberry addition. He is also an expert gardener whose beans and corn have passed their peak but not before he and his wife canned nearly 100 pints of beans and put a year's supply of corn in the freezer.

An added bonus to the enjoyable day was to bring the message in the Island Baptist evening service. The sanctuary and educational space built several years ago are as beautiful and spacious as is found in Kentucky. This is Baptist country where the people and pastor love one another and where a denominational worker is treated with warmth and kindness which are long remembered.

Who Is Able For These Times?

This editor doesn't put much stock in celebrating anniversaries, especially those related to his own ministry. This is why I thought I had let my fifteenth year of *Western Recorder* ministry pass without notice. Then came the July 15 issue with material in it which had been completely concealed from me. That it could be done is a credit to the skill of Associate Editor Bob Terry and other staff members but is not a good reflection upon the editor's vigilance. It indicates how much I trust and depend upon my associates.

Surely I appreciate this gesture from my colleagues and am humbled by the kind words and evaluations of the *Western Recorder* by fellow Baptists whom I love and highly respect. While only time and the Lord will judge the contributions of the *Western Recorder* for the past 15 years, one thing is certain. No editor has ever had more cooperation and encouragement.

The directors elected by Kentucky Baptists to determine the policies and manage the affairs of the paper have been outstanding. In every instance they have supported the editor and guaranteed him absolute freedom of expression. They have insisted that the editor be bound only by his own sense of fairness

and integrity. They have given assurance when such freedom is abused the editor and not the policy will be changed. With this I completely agree. Without trying to be overly humble I know I have been wrong many times in editorial opinion and only the grace of God and the longsuffering of Kentucky Baptists account for my survival for 15 years.

The challenge of the editor's ministry is overwhelming. My sincerest desire is to speak the truth in love always and my greatest fear is to lose touch with the people of the pew who are the hope of Baptists now and always. To me a Baptist editor who deliberately withholds facts which his readers should have or tries to manipulate his readers by managing the news is a traitor to the trust of fellow Baptists and to God.

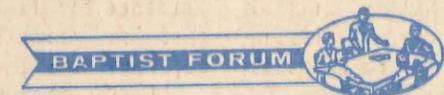
The last fifteen years have brought many changes for Kentucky and other Southern Baptists and the next decade is likely to see more radical changes. A question which haunts me constantly is who can judge what of Baptist life should be changed and what should be changeless. My sincere prayer is when the Lord can use someone more effectively as *Western Recorder* editor, He will give me the wisdom to realize it and the courage to get out of the way.

MISSION BOARD REQUEST

Dear Editor:

A great many overseas projects have been promoted among Southern Baptists with the implication that they were being coordinated through the Foreign Mission Board. Too many are not. Some of these efforts have created serious problems for existing work.

Because of the increasing number of such instances and the problems they present to a cooperative program of



world missions, the Foreign Mission Board took the following action in its June meeting at Ridgecrest Baptist Assembly:

• In these days of colossal needs and tremendous opportunities we rejoice because of the desire of pastors and laymen for direct personal involvement in missions even if only for short-term

projects. Remarkable services have been rendered at great personal costs.

• It is our conviction that mission ministries and witness can best be strengthened when this involvement is planned with and coordinated through the Foreign Mission Board of the Southern Baptist Convention, its staff, and its related Missions overseas. Dissipation of resources in fractionary movements can be avoided and maximum effectiveness experienced through the channels of the Foreign Mission

(Continued on page 10)

Edge Opens Church Renewal Center

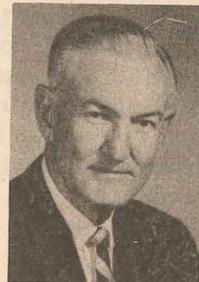
The eight year dream of Southern Seminary professor Findley B. Edge for a renewal institution took form recently as the Vineyard Conference Center.

Edge, professor of religious education at Southern Baptist Theological Seminary, has led renewal conferences since the early 1960's. The conferences of 40 or fewer participants have brought clergy and laity together to revitalize their spiritual lives.

Edge first attempted large conferences with nationally famous resource guests, without much success. Next he took sabbatical leave to investigate Europe's evangelical lay academies, from which he borrowed concepts for the three or four renewal conferences he sponsored each year. For one thing, he insisted that pastors and laity come together for the conferences, and he started using the small group discussion technique within a larger group of not more than 40.

All the while he dreamed of one day establishing a renewal center with facilities and staff for year-round conferences. For that center he sought to raise \$100,000 to insure a three-year start.

He missed out on raising the \$100,000 but he feels "the hand of God" brought about the realization of a new, more flexible concept. Volunteers are helping



Edge

staff the center now, and he hopes to announce permanent staff members soon. Facilities became available through the seminary's Center for Continuing Theological Education, which he rents as needed. No official connection exists between the center and the seminary. He also plans regional conferences to get his ideas and methods to more people.

The Vineyard has incorporated with a board of directors reflecting both Protestant and Roman Catholic groups. However, Edge expects most of his work to be with Southern Baptists. He says the Vineyard is dedicated to help individuals and churches discover, at increasingly deeper levels, the life to which God is calling all His people. The present schedule of conferences includes about one per month through May, with such renewal movement leaders as Gordon Cosby, Elton Trueblood, Lyman Coleman and Reuel Howe.

Edge, author of a new volume, *The Greening of the Church*, exhibits a strong commitment to the local congregation and especially wants to "bridge the gap between the conference center and the church." He has seen individuals "turn on" at conferences, then go back to their churches and become more dissatisfied than ever because nothing happens.

Many become professional conference attenders, Edge says, "but the action is in the local congregation and I want to help individuals and churches find ways of being the people of God where they are." (BP)



Let's pass the goal

Let's reach and pass our annual Cooperative Program goal of \$4,200,000 before August 31! We have the brightest prospect of passing the goal this year than for three years. Last year we gave 99.22% of the goal. This year, let's make it 100%-plus. Each church can help now and before August 31.

As of May 25, we were \$77,677 under the goal for that period of the year — this was 6.5% above the previous period a year ago. It is most encouraging.

Catch up and hurry gifts

Check with your treasurer — are you up with all you put in your budget or planned to give at this time? If not, the first thing is to catch up! Then, for the rest of the month of July and August, send all that you planned or can share for world missions through the Cooperative Program.

Send your gifts on time. That is, mail them by August 29 if possible — they must be postmarked in your post office not later than August 31 to be counted in this Convention year. We are fortunate in that the last Sunday in August is August 27 — and your treasurer can usually mail the full August amount on Monday, August 28.

VBS and special

We keep receiving the children's offerings from the Vacation Bible Schools for the Cooperative Program. This is wonderful — it also trains the new generation in undergirding the world mission of Southern and Kentucky Baptists. Most churches give this as an over-and-above gift and not as a part of their pledge to the Cooperative Program in the budget.

Maybe your church can give a special love-offering for world missions through the Cooperative Program before August 31.

Pray for the enthusiastic response of all our churches to this challenge — to exceed our \$4.2 million goal by August 31.

New budgets in making?

About half of our churches are thinking of new budgets this time of year — to start September, October or November 1. Now is the time to pray about much larger percentages of the church offerings for the Cooperative Program. Challenge the church by a great increase! Challenge the Lord's larger blessings upon your faith in committing more of the church income for the salvation of the lost of this world!

Bethany Baptist Church, Mt. Washington, plans to observe youth week, July 24-30. Youth of the church will have the responsibilities of teaching and leading the services during the week. A special feature will be a concert on Sunday evening, July 30, by the Life Singers, a musical group from Bardstown Baptist Church, under the direction of Jerry Privette.

J. B. Head, former Kentucky Baptist pastor and now a resident of Minneapolis, Minnesota, was a recent visitor to Kentucky. Among places visited were Gilead Baptist Church, Glendale; Victory Memorial Baptist Church, Louisville; Mt. Vernon Baptist Church, Elkhorn Association; Providence Baptist Church, Franklin Association; and Georgetown College.



Head

Highview Baptist Church, Louisville, will observe its 20th anniversary with a mid-summer revival and homecoming celebration, July 26-30. Highview pastor William L. Hancock reports that the Music City Singers from Nashville, Tennessee, will present a gospel music concert on July 26 and the Highview's Youth Choir will present the musical, "Natural High," Thursday, July 27.

R. G. Lee will be featured in evangelistic services July 28-30. He plans to preach his famous sermon, "Pay Day Some Day," on Saturday evening, July 29.

Pastor Hancock extends a special invitation to former members and pastors for the homecoming services on Sunday, July 30. A basket lunch will be spread following the morning service.

William Davenport, president of Campbellsville College, and Harlie White, acting dean, were selected from among American educators to be named leaders in education in 1971. Their biography and a description of their contribution to education have been recorded in the reference title called *Leaders in Education*, fourth edition. Robert H. Finch, former secretary of the department of health, education and welfare, described the reason for their inclusion in these words, "These men are listed and described because each has dedicated much of his time and achievements to the process of learning in this country and abroad."

Hill Street Baptist Church, Louisville, will host the 104th annual session of the **General Association of Baptists in Kentucky**, August 15-19, 1972. E. M. Elmore, moderator, will preside over the sessions. Among the visiting speakers will be Kentucky Baptist Convention executive secretary Harold G. Sanders.

People And Places

The Woodson Baptist Church in Muhlenberg association was led in a four-night music clinic during the first week of May by Jack DuVall of Greenville and Clarence Tudor of Central City. A total of 28 were enrolled in the adult class in music fundamentals and 33 children and youth in a similar class for their age group, for a total of 61 enrolled.

The Judy Green Memorial Fund has been established to erect a steeple, 13 feet in height, with revolving "Praying Hands" neon lighted in a glass enclosure, atop Oakland Avenue Baptist Church, Covington. On May 2, 1972, Judy, daughter of Boyd and Beverly Green who are members of Oakland church, met with an unfortunate and untimely death. The parents' prayer is that the memorial will remind youth "to never go anywhere with anyone without parent permission." Expressions of sympathy are to be made in the form of a contribution to Oakland Avenue Baptist Church, 17th and Oakland, Covington, Kentucky 41014.

First Baptist Church, Williamsburg, held homecoming and dedication services on Sunday, July 16. The renovated facilities were dedicated in an afternoon service following an open house, lunch at the T. J. Roberts Memorial Cafeteria, Campbellsville College, and the regular morning worship services. Jim Highland is the Williamsburg pastor.

The Harrodsburg Baptist Foundation has announced distribution of its earnings for the past year. Earnings for the

year amounted to \$4,635 which were distributed according to the foundation's charter provisions: 45% to Kentucky Baptist Board of Child Care, 45% for scholarships to ministerial and missionary students and 10% to the Harrodsburg Baptist Church. The Foundation now has a corpus of more than \$84,000. Ott Elliott is president and Charles Hatcher is treasurer of the Foundation.

Mrs. Avis Wade has completed 36 years as a junior teacher in the Fairview Baptist Sunday School, Russell County. Mrs. Wade began as a junior teacher in 1936 and has held the same office uninterrupted longer than any other member in the church. When asked how many children she had taught through the years, Mrs. Wade replied, "I just couldn't guess but the number would be in the thousands." In commenting on her ministry as a teacher Mrs. Wade says, "I have discovered the real things in life mean more than dollars and cents. These pupils as they come and go are my pot of gold at the end of the rainbow."

The Mt. Pleasant Baptist Church women have passed resolutions of appreciation on Mrs. Herman Spencer who recently died. Among the services of Mrs. Spencer singled out for commendation were her work in the Woman's Missionary Society and her loyal devotion to her family and her home.

Ralph Avenue Baptist Church, Louisville, celebrated its 20th anniversary with a homecoming day on June 25. Among the speakers for the special services were John Snawder, C. W. Devine and Leo Eddleman. The anniversary services were under the direction of pastor W. Louis Walters.



HONORED — Mrs. Ethel Hallmark was honored on her 85th birthday by the Curdsville Baptist Church, Daviess County. Shown with Mrs. Hallmark is her son, Clyde Edwin, center, and the Curdsville Baptist pastor, W. R. Wilkey, right. Mrs. Hallmark was baptized in 1902 and for 70 years has been a loyal church member.

Kentuckians Serve In Israel

Of the 17 summer missionaries to be stationed for two months in Israel, six will be working in Jerusalem under the direction of Norman Lytle, Southern Baptist missionary. This group of college students will be engaged in the renovation of a building to be used in a coffee house ministry for other university students.

They will also visit young people in the area, present youth music programs in Arab villages on the weekends, and aid in repairs and painting of other Baptist centers of work. The six students are Gail Hill and Pat Creel of Alabama; Robin Cauthorn, John Dixon and Richard Petty of Virginia; and Mike Elmore of Missouri.

The other 11 students, who will be directed by missionary Jim Burnham, will conduct the summer camping program for Israeli youth at Baptist Village near Petah Tiqva. With 12 local youths, they will comprise the staff and faculty for the six weeks of camp which will feature music, drama, sports and arts and crafts.

One student will serve as camp nurse, one as lifeguard and another will be in charge of purchasing supplies. All will take part in kitchen and clean-up duties. Between camping sessions the group will tour the country and will assist in renovating and painting the Baptist church building in Acre.

These students are Vickey Morgan and David Adkinson of Kentucky, Marilyn Coley and Ralph Murphey, Jr., of Alabama, Guy Tealer and Jim Ezell of Tennessee, Peggy Polensky of Illinois, Charlotte Smathers of Ohio, Tess Hughes of Florida, Michele Rogers of Mississippi and Joe Greene of Louisiana.

Including 20,000 Baptists —

80,000 Young People Jam Dallas For Explo '72

Explo '72, the most massive gathering of students and Christian laymen ever to descend on any one city, sought to start a movement toward the evangelization of "the world in our generation."

That slogan became the marching orders of some 80,000 delegates to a week-long Christian training conference in Dallas, Texas, sponsored by Campus Crusade for Christ International.

Delegations represented all 50 states and some 68 foreign countries.

Estimates of Southern Baptist participation in the meeting ranged from 17 to 25 percent of the total delegation.

But that was only a miniscule measure of the involvement of Southern Baptists, many of whom worked behind the scenes providing housing, leadership, counsel and tangible assistance such as financial aid for students unable to pay their own way.

In response to an all-out appeal for private housing and sleeping spaces, a number of Southern Baptist families, churches and institutions joined Dallas-Fort Worth area citizenry in opening their doors and their hearts to the youthful delegates.

Baylor University Medical Center provided some 150 sleeping spaces. Several Dallas-Fort Worth Baptist churches offered their facilities for groups who bedded down on thousands of air mattresses that had been flown in. Sleeping bags and cots filled the bill for others.

Maryland Baptists Approve Reorganization Of State Staff

Recently the State Mission Board of the Baptist Convention of Maryland approved a reorganization of the convention board's staff.

The restructure proposals were brought by the Executive Committee of the State Mission Board as initial recommendations of a long-range study.

Under the new organization, the 12 current departments of work will be grouped into four departments in order to better coordinate and correlate their work.

Convention officials pointed out that the restructure would not cut back any phase of the convention's work, but would only realign the programs with different relationships and assignments.

The four new departments created by the board will include the missions department, church development department, business services department and Women's Missionary Union. Each department will be headed by a department director reporting directly to the executive secretary plus associates and

For one unforgettable week in Dallas, a city learned what it was like to be inundated by what Evangelist Billy Graham, honorary Explo chairman, called the "Silenced Majority."

Graham noted that national attention had centered on radical, militant youth and, in effect, silenced the majority of responsible young people — the kind who came to Explo '72.

The orderliness and courtesy of the delegation as a whole drew praise from both Dallas daily newspapers and local police.

Noting that Explo delegates "have made a great impression on the people of Dallas," the *Dallas Morning News* said, "They have come here to learn how to carry the message of their faith. And from the looks of it, they have already begun to get the message across."

The week combined 15 hours of morning training conferences in Christian witnessing techniques and optional seminars in the afternoons with opportunities for delegates to practice what they had learned on the Dallas citizens.

In pairs and in groups, students and laymen dispersed throughout the city in a door-to-door campaign to share their Christian faith on downtown streets and suburban shopping centers.

Even Graham unexpectedly took to the streets during the noontime hour one day in an unscheduled appearance, addressing hundreds of people who

assistants with areas of specialty.

The missions department will include the work of evangelism, stewardship, church administration, Baptist men and boys work and student ministries.

The church development department will include Bible teaching and church training, church building, church music, church recreation and summer assemblies.

In a unique arrangement, the Woman's Missionary Union, an auxiliary to the convention, will become a department with funding and policy approval through the convention board.

In effect, the new structure will be similar to the division concept of organizations used by several state conventions, but the four organizational entities will be called departments rather than divisions.

Current department heads would become associates or directors of one of the four new departments. The four new department heads have not yet been named. (BP)

gathered on a small downtown Dallas mall and hippie haven to hear the famed Southern Baptist evangelist.

Later, he donned casual clothes — golf cap and dark glasses — to stroll unannounced through "Tent City." Hundreds of Explo delegates, including many California "Jesus People," had pitched tents on the sprawling 38-acre tract of camping ground and conference site between Dallas and Fort Worth.

At night, Tuesday through Friday, the scene shifted to the Cotton Bowl, where the singing, clapping and exuberant delegates all came together for mammoth "Jesus Rallies."

At times, particularly the first night, the rallies took on the look of a gigantic pep rally for Jesus. Delegates often delayed the program for lengthy intervals, chanting such phrases as "Praise The Lord" and "Jesus Saves," pointing their index fingers heavenward symbolizing that "Jesus is the only way."

Explo's grand finale came on Saturday when a strip of unfinished freeway, cordoned off near the downtown area, became the scene of an eight-hour-long Jesus music festival. It drew an estimated crowd of 150,000 persons and created traffic congestion for miles around.

Singers Johnny Cash and Kris Kristofferson were two of the heavyweight attractions on the program. Also included were country and western vocalist Connie Smith, and performers as diverse in style as the Speer Family and Jeff Fenholt of the Jesus Christ Superstar cast.

Graham had earlier described the gathering as a "Christian Woodstock," a phrase picked up by the more than 200-member press corps covering the event.

But a Woodstock it wasn't. The drug scene spectre that the terms connotes never materialized in Dallas. The rally was practically incident-free, much to the relief of Dallas police officers, who publicly praised the orderliness of the crowd.

In a news conference following Explo, Graham described the week-long meeting as a "historic event."

"Thousands have committed themselves to carry back the message to home towns across the world," he said, referring to Explo's "Operation Penetration." This project is targeted on a five-to-one-follow-up, with each Explo participant charged with the task of recruiting five others to help "Evangelize the world by 1980."

Although the total evaluation of Explo will take years, Graham said, "its position in church history will come. It will have an impact on every denomination in the United States." (BP)



CELEBRATION — A picnic dinner was part of the fifth anniversary celebration for Buttonsberry Baptist Mission near Owensboro. Don Bratcher is the pastor of the Island Baptist Church mission.

Helped by a \$2,500 grant from the state mission fund, chapel members are adding education facilities to their building.



Annuity Board Adopts Investment Guidelines

The Southern Baptist Annuity Board has adopted a new set of investment objectives and guidelines for \$300 million in denominational retirement funds to strengthen its efforts to be "consistently Christian in social issues."

Board President Darold Morgan, who released the guidelines, said the agency must seek Christian consistency on social issues as well as endeavor to be "financially astute."

The Annuity Board handles retirement plans and life, health, and disability insurance for 36,000 Southern Baptist pastors and church and denominational workers.

The guidelines, approved as drafted by Frank L. Durham, the board's director of investments, state: "The overall general objective of the Annuity Board is to get the highest practical return on investment in order that beneficiaries may obtain the highest possible benefits each year."

"We intend to be consistently Christian in the social issues of the day, issues with regard to the policies and activities of corporations whose stocks and bonds the Annuity Board buys for investment," Morgan said.

The Annuity Board has a long-standing policy of not investing funds in the liquor, tobacco, and motion pictures industries. Board interpretation has broadened this to also bar investment in hotels and motels, since most serve alcohol, and in movie theatres.

Another area closed to investments has come into focus in recent times. The agency's guidelines apply to "those companies known to be non-cooperative with fair-employment practices, improvement of pollution problems, and generally recognized social, health and other national issues."

The board, Morgan indicates, would consider a corporation's military and defense contracts, activities in foreign countries and concern with natural resources before investing.

"Our Baptist constituency is not content to be told we are doing wisely," the board president said. "They also want to know if we are investing money unwisely or in a manner that might aggravate problems of ecology, or with firms which practice racial discrimination in personnel policies."

The Annuity Board's nearly \$300 million investments, as of March 31, 1972, were divided in this way — \$28,142,668

in Bonds; \$92,145,681 in mortgage and other loans; \$60,535,125 in real estate, and \$116,487,311 in equities of which by far the most are stocks in about 150 corporations.

To further inform Southern Baptists about its investments, the Annuity Board made available in its annual report to the SBC in Philadelphia a list of the companies in which it holds stocks. (BP)

Youths Charged In Alabama Murder Of Missionaries' Son

Two 17 year old youths have been charged in Badeville, Alabama, with first degree murder in the death of Southwestern Baptist Theological stu-

dent Tom C. Hollingsworth, whose body was found in a densely wooded area near Camp Hill, Alabama, July 6.

The two youths were also charged with robbing Hollingsworth of \$9.07, said Tallapoosa County Sheriff James T. Farrow.

Charged with his murder and held in the Tallapoosa County jail are Jimmy Lorenzo Hicks and Romano Silman, both of nearby Camp Hill, Alabama.

Sheriff Farrow said both youths signed confessions that they had planned to lure the seminary student into a wooded area to rob and kill him. Each youth claimed the other did the killing.

A foreign missions volunteer, Hollingsworth was the only child of the Tom C. Hollingsworths, missionaries to Argentina for 22 years. His parents have been on medical furlough from Buenos Aires since November, living in Bellaire, Texas, a suburb of Houston.

A 1969 graduate of Baylor University, Waco, young Hollingsworth was nearing completion of requirements for the master of divinity degree at Southwestern Seminary, Fort Worth, his birthplace. Burial was in Gatesville, Texas, boyhood home of the senior Hollingsworth. (BP)

Coop. Program Gifts Show Upward Trend

Southern Baptist Cooperative Program receipts for the first six months of 1972 — bolstered by a strong showing in June — increased \$938,559, or 6.23 percent, over the same period last year.

But designated giving for the same period took the biggest jump, increasing \$2,185,476, or 10.02 percent, over last year.

Cooperative Program gifts through Southern Baptist churches rose from \$15,061,505 for the first half of 1971 to \$16,000,064 for the first half of 1972, according to figures released by John Williams, financial planning secretary for the Southern Baptist Convention's Executive Committee.

The designated gifts increased from \$21,808,749 for the first half of 1971 to \$23,994,225 this year. (BP)



(Continued from page 5)

Board of the Southern Baptist Convention, its missionaries, and the National Baptist bodies with whom it works in closest cooperation.

• Area secretaries and consultants (medical, lay-involvement, evangelism and church development) stand ready to assist Southern Baptists in finding meaningful involvement in missions. This approach would make the involvement of pastors and laymen both effective and fruitful, strengthening our work overseas, as well as at home.

It is my hope that pastors and laymen when approached either for funds or for participation in such ventures will contact the Foreign Mission Board to clarify relationships.

All of us are praying that this action will enhance the effectiveness of the growing involvement of Baptist pastors and laymen in the task of sharing Christ around the world.

Drew J. Grunnels, President, Southern Baptist Foreign Mission Board, Richmond, Virginia

DISAGREES WITH MR. BROWN

Dear Editor:

The article "Do We Need Jesus Abuse Centers?" by Ron Brown in the June 24 *Western Recorder* was of interest to me, having just returned from Explo '72, and since I now serve as full-time minister to youth.

I am happy to be able to report that I can take exception to several of Mr. Brown's generalizations. One of my most satisfying discoveries in the last few months has been to come to know the depth and sincerity of the "Jesus People" I've had contact with — the very opposite of the "shallowness," "phoniness," and "unscrupulousness" Mr. Brown refers to. It's been great to get to know people who really do spend time daily in Bible study, prayer and witnessing.

I've been glad that our youth have been repeatedly encouraged to become involved in churches. I'm glad they can already look to our church as a "Jesus abuse center," where they can find answers to their spiritual questions. We have been working for years to "become open and supportive" of youth's needs and to help them grow in the Christian faith in a "personal, caring and non-abusive way."

Mr. Brown seems turned off by such techniques as the use of the "spiritual laws" in witnessing. I'm just rejoicing

that youth in our church have brought other youth to a personal encounter with Jesus through this method during the last few weeks, and have guided them into church membership.

Rather than get started on a "Jesus pusher witch-hunt," as Mr. Brown suggests, I'm ready to let the Holy Spirit work in whom He will, and trust Him to use us as we yield ourselves to Him. And no matter what Mr. Brown says, if there's a choice between being hooked on drugs or hooked on Jesus, I'll still take Jesus!

St. Matthews, Ky. Bill Hollaway

IS HOBBS CONSISTENT?

Dear Editor:

The news with regard to the Southern Baptist Convention vote on the Broadman Commentary is a bit curious. The news release I read indicated that Herschel Hobbs said in a press confer-

ence following the vote, that to vote out the Commentary would "have cut the jugular vein of freedom of conscience in the denomination."

It seems curious to me that Hobbs didn't think of freedom of conscience in 1962 when the convention fired Ralph Elliott from Midwestern Seminary. Nor, apparently, did he think of freedom of conscience when it came to the first published volume of the commentary on Genesis, written by G. Henton Davies. It seems that Hobbs is concerned for freedom of conscience only when a majority opinion is at stake. Had the opponents to the Commentary picked out each of the writers, one by one, and attacked their views, it seems quite possible that they would have been willing for these men to suffer.

Perhaps, as a member of the original advisory committee in the formation of the Broadman Commentary, I should rejoice more that the commentary passed the vote of the convention in Philadelphia. However, I simply believe that "freedom of conscience" means freedom of every individual, whether he agrees with the majority opinion or not, and whether or not he is a member of "our crowd."

Deland, Florida Joseph R. Estes

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Dear Baptist Friends:

We are thrilled to invite you to a special Constitution Service July 30, at 2:00 p.m. Our fellowship is, indeed, one of the most joyous in the State. We will be happy to have you worship with us during this historic moment in the life of our Church. To God be the glory!

Jack Yelvington, Pastor 3403 Belmont Court

Staff Changes

Donald Gary Reed, Nicholasville, has accepted the position of pastor at Clover Bottom Baptist Church in Elkhorn Association. He obtained the AB degree from Asbury College in 1968 and was a 1971 graduate of Southern Seminary, Louisville, with a master of divinity degree.

Reed formerly was assistant pastor at the Nicholasville Baptist Church and the Lancaster Baptist Church.

Hubert McCullar, a 1972 graduate of the Clear Creek Baptist School, Pineville, has recently been called as pastor of the East Bethlehem Baptist Church of Fredericktown, Pennsylvania.

A native of Hamilton, Alabama, and a long time resident of Adrian, Michigan, McCullar was an active leader in Adrian's Bethel Baptist Church before entering the ministry.

McCullar, 42, is married to the former Virginia Fay Green of Adrian. The McCullars have four children: Albert, Wanda, Larry and Alan.

John A. Ivey, Greenup Association missionary, retired June 1, 1972, after 18 years of service. His former ministry includes three years with the rural church program sponsored jointly by the state and Home Mission Board; First Baptist Church, Cumberland Gap, Tennessee; Lebanon Baptist Church, Franklin County; Indian Fork Baptist Church, Shelby County; and the Thornhill Baptist Church, Frankfort.

Greenup Association gave Ivey a retirement gift of \$2,000 and awarded him a \$50 a month expense allowance to be used in his ministry to nursing homes and other areas of his choosing.

Ivey is a graduate of Lincoln Memorial University with an AB degree and Southern Seminary, Louisville, with a BD degree. He has served on the finance committee of the state Baptist convention.

Mrs. Ivey is the former Sue McGinnis of Knoxville, Tennessee. The couple has one daughter, Marilyn, who teaches music in the public school system. The Iveys attend the First Baptist Church, Flatwoods.

Earl Clark, veteran Laurel County Kentucky minister, has been elected professor of Christian ethics, pastoral

care and New Testament at the Clear Creek Baptist School, Pineville. He will assume his new duties at Clear Creek August 1.

A native of Burning Springs, Kentucky, Clark is a graduate of Clear Creek Baptist School, Eastern Kentucky University and Southern Seminary. He served as a mission pastor for the First Baptist Church, Pineville, while a student at Clear Creek.

Mrs. Clark is the former Vada Robinson of Burning Springs, Kentucky. The Clarks have three children: Mrs. Albert Leon House (Carol); Mrs. William Samuel Collier (Patricia Ann) and Sherman Earl, all of London, Kentucky.

Richard E. Walker has been called as pastor of the First Baptist Church, Murray, and will begin his duties on August 21. He has been missionary-in-residence, First Baptist Church, Paducah, while on furlough as a Southern Baptist foreign missionary.

Walker is a native of Texas City, Texas, while reared in Carroll County, Arkansas. He is a graduate of Ouachita Baptist College in Arkansas and Southwestern Baptist Theological Seminary, Fort Worth, Texas. He is married to the former Beatrice Rodgers of Bauxite, Arkansas. The couple has two sons: Winston, 16, and Boyd, 13.

The Walkers went to Brazil in 1964 as Southern Baptist missionaries. He served as pastor of the Second Baptist Church, Manaus, Sao Paulo, Brazil, and as secretary of evangelism for Amazonas Baptist Convention. He was pastor of the Northwest Baptist Church, Atlanta, and served other pastorates in Oklahoma, Texas and Arkansas.

Walker succeeds H. C. Chiles, retired after serving the church 23 years and who is now pastor emeritus.



David Marlow has been called as minister of education and youth by the Little Flock Baptist Church, Shepherdsville. A native of Louisville, Marlow is a graduate of Kentucky Southern College. He is a MRE student at Southern Seminary. Mrs. Marlow, Mary, is a native of Virginia.

Gary D. Garland resigned as minister of music and education at Hopewell Baptist Church, Jeffersonton, effective June 29. He will begin similar duties at ReMount Baptist Church, Charleston, South Carolina, July 19.

Garland, a native of Calvert City, Kentucky, graduated in May, 1972, from the school of religious education at Southern Seminary. He has a BA degree in music from Murray University.

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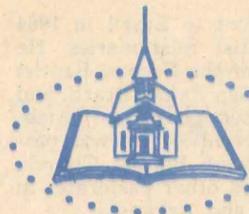
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SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons For July 30, 1972)



LIFE AND WORK SERIES

All Things To All Men

In witnessing for Christ Paul's method of approach varied but the content of his message remained basically the same, namely, that Jesus Christ was the long-expected Messiah and the Saviour of all who would believe on Him.

Acts 17:22-28

When some of the Jews in Thessalonica learned that Paul was having a successful ministry in Berea, they resorted thither and aroused opposition to him. Due to this antagonism and imminent danger, some noble Christian brethren in Berea escorted Paul to Athens, the capital of Greece and the city which had long been a great center for literature, art, sculpture, culture, philosophy and religion. Philosophers of various schools of thought, teachers of all kinds of knowledge, people of wealth and students from various nations resorted thither.

While waiting for the arrival of his companions, Silas and Timothy, Paul made a tour of observation through the city. He was shocked by the multiplicity of gods which were in evidence. It is said that Athens was stocked with more than 30,000 man-made gods. On one altar was the inscription, "To the Unknown God." Their intention was to include any god who might have been overlooked, lest they should offend such a god.

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

Paul stood on Mars' Hill and delivered one of the greatest messages of his entire ministry. After commending them for their religiousness, a distinction of which they were naturally proud, Paul preached to them about this "Unknown God" for Whom they were longing and Whom he knew quite well. He declared that Christ Jesus was the Saviour, and that He could satisfy every need of their lives. Robertson described Paul's sermon as "a masterpiece of real eloquence on the greatest of themes."

Paul declared that God was the Creator Who made heaven and earth and all that is in them. Therefore, He was

far greater than any god of whom they had ever heard. This creative, active, purposeful and powerful God could not be confined within any temple made with human hands. Paul told the Athenians that God is the source, the preserver, the sustainer and the benefactor of life.

All human actions are dependent upon His directive or permissive will and power. "In him we live, and move, and have our being." Therefore, God should be adored, worshiped and served by all whom He has created.

Acts 17:30-34

Things seemed to go well with Paul until he preached the resurrection of Christ. The wise men of Athens refused to accept his teachings on this subject. Some of them became infuriated and a great confusion resulted. Even to this day Satan is not greatly disturbed at the preaching of a dead Christ, but he is always strongly opposed to the gospel of the resurrection. What a pity that so many Christians please Satan by their failure to proclaim the resurrected and living Christ!

The resurrection of Christ is the very heart of His gospel and the pivotal

point in Christianity. All of His claims rest upon the glorious doctrine of the resurrection. The Jews feared the resurrection of Christ and saw to it that a heavy Roman guard was placed about His tomb. The early Christians found their greatest inspiration in the resurrection of their Lord. Christ's resurrection was the center of Paul's preaching. Furthermore, His resurrection was the proof of His deity, the basis of the Christian faith, and the guarantee of our resurrection.

Those who listened to Paul's sermon on the resurrection were characterized by one of three attitudes. The first was derision — "some mocked." The second was delay — some said, "We will hear thee again of this matter." The third was decision — "certain men clave unto him, and believed."

While those who believed on Christ as a result of Paul's sermon were few in number, one of them was a man of prominence and considerable influence — Dionysius, one of the judges, and another was an aristocratic woman by the name of Damaris. Paul's preaching of the resurrection was quite effective and successful.

pressed His love for us by dying in our stead, and in order that we might have life through Him. By means of Christ's precious blood our guilt is covered. Having become the recipients of His love, we should love Him supremely.

"God is love." Being God, it is His very nature to love. Love never was absent from His being and never can be. God's love is not a passive quality, but an active one. His love is righteous and just, but also compassionate and sacrificial. To be born of God is to possess His nature. All that is good and beautiful in our lives is but the very life of God flowing through us. As Christians love one another they give evidence of their likeness to God. If

one does not love, it is clear that he has never known God personally and experientially (known through experience).

Verse nineteen teaches us that the love of God for us precedes and is the cause of our love for Him. He loved us compassionately when sin was pleasant to us, yea, when neither the thunders of His law nor the pleadings of His gospel had persuaded us to repent of sin and believe on Christ. As we, the children of God, contemplate the love of Christ, revealed in His atoning death on the cross, we should resolve to love Him devotedly. Let us meditate upon His atoning sufferings until the fires of love for Him burn within our hearts! On that cross Christ did something for us which we never could have done for ourselves. Therefore, we should love Him because of His love for us as expressed to us in so many ways.

Ephesians 3:14-21

Possessed by the love of God, nurtured by the working of the Spirit, and yielding himself to the Lordship of Christ, Paul prayed this most meaningful prayer. In it he asked for four things in particular:

1. That believers might have spiritual power (3:16). It is in the spiritual realm that strength is needed to resist temptation, to remain steadfast, to endure afflictions and to perform duties. This spiritual strength is imparted by the Holy Spirit in answer to prayer.

2. That Christ might dwell in the hearts of believers by faith (3:17). As used in the Scriptures, the heart is the seat of the intellect, the emotions and the will. The heart is the region of affection and desire, the place where thoughts spring up and purposes are formed, and the area in which future actions have their birth.

Paul prayed that Christ might become in a real sense a permanent occupant in the hearts of believers. When He is a permanent resident there, Christ liberates it from the power of Satan, weans it from other things, satisfies it, strengthens it and fills it with the hope of glory.

3. That believers might understand the love of Christ (3:18-19a). Paul prayed that believers might be able to comprehend the love of Christ in its four dimensions and that they might have an experiential knowledge of it. We may know the love of Christ experientially, but we cannot know it exhaustively.

4. That believers might be filled with the fulness of God (3:19b). Before Christians can have this delightful experience they must be emptied of self. There must be implicit confidence in God and not in self. When we are filled with His fulness to the limit of our capacity, we shall be able to live the overcoming life.

All the glory and praise for what has been done for believers belongs to God, who made it possible.

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Speak up in Baptist Forum

THE WORLD OF BOOKS

Don't Park Here by C. William Fisher; Abingdon Press, copyright 1962, Apex edition published 1972.

Through lives like those of Louis Braille, Franklin D. Roosevelt, Disraeli, Helen Keller and others, Fisher has a message of hope for those facing adversity. He chose the familiar traffic sign "Don't Park Here" as a warning of the danger of paying the penalty in settling down instead of moving on in life. "Here" could be a handicap, a failure, a success, a fear, suffering, resentment, sorrow or a religious experience.

Where Do I Go From Here God? by Zac Poonen; Tyndale House Publishers, copyright 1971.

The author attempts to give Christian direction in finding God's will for one's life in a spiritual way in simple, direct terms. A summary of statements at the end of each chapter helps to clarify and make practical the information given. This brief volume was written to inform the mind but more important to give life to the spirit of the reader.

The Story Of Life by Ellis W. Whiting; Baker Book House, copyrighted 1933, revised in 1968, reprinted 1972.

This book is written to perform a service to parents in answering accurately, in a becoming style, questions children ask about sex. By reverently, simply and truthfully telling the complete story, the author believes parents will gain the confidence of their child to inquire into future problems.

The Chinese Church That Will Not Die by Mary Wang with Gwen and Edward England; Tyndale House Publishers, copyright 1972.

Born in China, Mary Wang takes note of the fact that China has room for all people except those who wish to follow Jesus Christ. She pictures a resurrected Chinese Christian church by the 25 million outside of her homeland.

Dimensions Of Christian Writing by A. Donald Bell and John C. Merrill, foreword by Chester E. Swor; Zondervan Publishing House, copyright 1970.

This concise edition was written to inspire those who need to know how to go about writing religious materials. The aim of the book is to help the author empathize with his readers as well as to get the meaning of his message across to them. It relates to the writer of news stories, articles and columns as well as the authors of books.

Salesmanship For Christ by Ernie "Tex" Prichard; Broadman Press, copyright 1972.

After successfully challenging professional salesmen to be better at their sales jobs, Prichard, a Christian layman, realized how incompetent he had been in his daily Christian witness. He challenged himself to do the things a responsible Christian should. His purpose in writing this book was to challenge each reader "to become a salesman for Christ."

Mission Control, by John Wesley White; Zondervan Publishing House, copyright 1971.

A volume of sermons given, revised and updated for publication and arranged in an attempted sequence of design to fit into the universal mission control of Christ Jesus.

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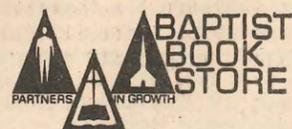
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Missionary News

Furlough

Miss Mary Frances Gould, missionary, was scheduled to leave Thailand on April 16, 1972, for furlough in the States. Her address will be 1383 Voll Road, Cincinnati, Ohio 45230. Miss Gould was born in Dayton, Ohio, and grew up in Covington, Kentucky. Before appointment by the Foreign Mission Board in 1948, she taught school in Covington.

On the field

Mr. and Mrs. Charles A. Allen, Jr., missionaries who have been on extended leave in Louisville, were scheduled to depart June 22 for Costa Rica. They may be addressed: Apartado 10240, San Jose, Costa Rica. They will remain in Costa Rica for a refresher course in Spanish before proceeding to their new assignment in Colombia. While in Louisville the Allens studied at Southern Seminary. In May he received the doctor of theology degree and she the master of religious education degree. Both are North Carolinians. He is a native of Vander; she is the former Jean Short of High Point.

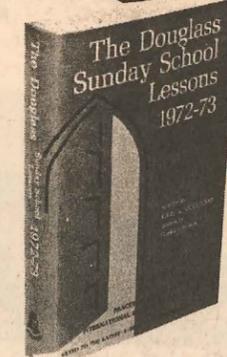
Dr. Martha Gilliland, missionary who has completed furlough in the States, was scheduled to depart June 18 for Nigeria. She may be addressed: Baptist

Hospital, Ogbomosh, Nigeria. Dr. Gilliland, the former Martha Jordan of Alabama, was born in Ozark and grew up in Birmingham. She and her late husband, W. McKinley Gilliland, were appointed by the Foreign Mission Board in 1942. At that time she was a medical intern at Kentucky Baptist Hospital, Louisville.

Mr. and Mrs. Thomas O. High, missionaries who have completed furlough in the States, were scheduled to depart June 1 for Nigeria. They may be addressed: Baptist Seminary, Box 30, Ogbomosh, Nigeria. He is a native of Spartanburg County, South Carolina. She is the former Katherine Younts of Greensboro, North Carolina. When they were appointed by the Foreign Mission Board in 1955, he was pastor of LaSalle Baptist Church, Louisville, and a student at Southern Seminary.

Mr. and Mrs. J. Wendell Smith, missionaries, have completed furlough in the States and returned to Indonesia. They may be addressed: Box 6, Tandjungkarang, Lampung, Indonesia. Both Mr. and Mrs. Smith are natives of Hardin County, Kentucky; she is the former Betty Woodring. When they were appointed by the Foreign Mission Board in 1967, he was pastor of Nold Avenue Baptist Church, Wooster, Ohio.

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James Irwin Begins 'High Flight'

Apollo 15 astronaut James B. Irwin, who recently resigned from the nation's space agency, saying he wanted to devote full-time to religious work, has announced that he was forming his own independent organization.

The new non-profit corporation will be called "High Flight," and will be designed to utilize the former astronaut's Christian witness to the maximum.

Irwin will serve as president of the corporation, which will have its headquarters in Colorado Springs, Colorado.

William H. Rittenhouse, pastor of the Nassau Bay Baptist Church in Houston, where Irwin is a member, will become executive director of the new organization. Rittenhouse was to resign as pastor of the church, effective September 1.

Irwin had earlier announced his resignation from National Aeronautics and Space Administration (NASA) effective August 1, and he plans to retire from the U.S. Air Force with the rank of colonel.

Rittenhouse described the corporation "as a means through which Irwin can do his work." He said it would be expanded to include the witness of other astronauts and individuals. Being close to the Air Force Academy in Colorado Springs, Rittenhouse said they hoped to open a retreat center for cadets.

Rittenhouse said Irwin would continue to give time to the Southern Baptist Convention, as he did in Philadelphia recently. Almost at the same time the plans for Irwin's new corporation were announced, the Southern Baptist Foreign Mission Board approved plans to invite Irwin to visit Baptist missions work in the Middle East, East Asia, and Africa this fall and early next year.

Currently, Irwin's arrangements are handled by a committee composed of SBC president Owen Cooper of Yazoo City, Mississippi; Russell H. Dilday, Jr., pastor of Second Ponce de Leon Baptist Church, Atlanta; and Rittenhouse.

Rittenhouse said that Irwin's religious broadcasting would be done exclusively through "High Flight" for the SBC Radio and Television Commission in Fort Worth.

Irwin will also work with the Billy Graham Evangelistic Association, the Campus Crusade for Christ, and other organizations through High Flight.

Irwin, 42, was command pilot for the lunar module on the Apollo 15 flight, July 26-August 7, 1971. He was the eighth man to walk on the moon, and the first Southern Baptist to do so. (BP)

Academy's Compulsory Chapel Rule Held Unconstitutional

It is unconstitutional for the government to require church or chapel attendance by cadets and midshipmen at the nation's three military academies, according to the majority opinion of the United States Court of Appeals for the District of Columbia.

In a 2 to 1 ruling in the case of Anderson v. Laird, the appeals court found that the Pentagon's compulsory church attendance regulations at military acad-

emies violate both the establishment and free exercise clauses of the First Amendment to the U.S. Constitution.

Chief judge David Bazelon, writing for the majority, issued the opinion, reversing the decision of a U.S. district court judge, Howard F. Corcoran.

In an August, 1970, ruling, Corcoran held that compulsory church or chapel attendance at the nation's service academies was "an integral and necessary part" of the military training for future officers. "Its purpose is purely secular, and . . . its primary effect is purely secular," Corcoran declared.

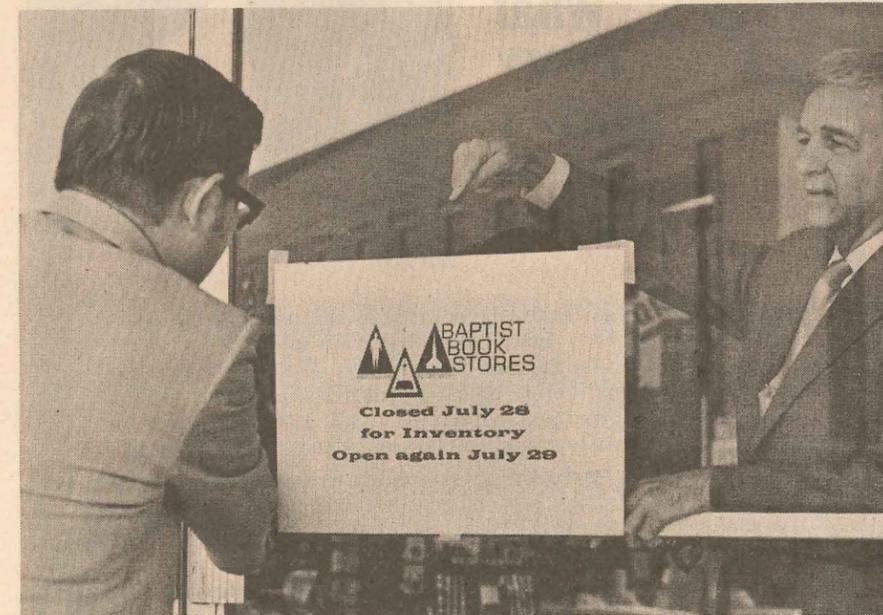
Joining Bazelon in reversing the lower court decision was circuit judge Harold Levanthal who wrote a concurring statement. Judge George E. MacKinnon dissented.

After Corcoran issued the district court decision almost two years ago, the Baptist Joint Committee on Public Affairs filed an "amicus curiae" ("friend of the court") brief when the case was appealed.

In its brief, the Baptist agency charged that the government was guilty of misusing religion by requiring attendance at religious services in the nation's military academies.

The principle of religious liberty and voluntarism in religion as guaranteed by the First Amendment are jeopardized by the decision of the lower court, the Baptist Joint Committee declared to the court of appeals.

The Baptist agency, maintained in the nation's capital by nine Baptist bodies in North America, was one of several religious groups filing "amicus curiae" briefs maintaining that the Pentagon's compulsory chapel attendance regulations at military academies were unconstitutional. (BP)



BAPTIST BOOK STORES CLOSE FOR INVENTORY JULY 28 — "Sorry, we're closed for inventory," points out Fate Horn, supervisor of the Inventory Selection and Control section of the Baptist Book Stores, to a customer. Although all 55 stores across the nation will be closed for inventory July 28, each one will be open again as usual the next day, July 29.