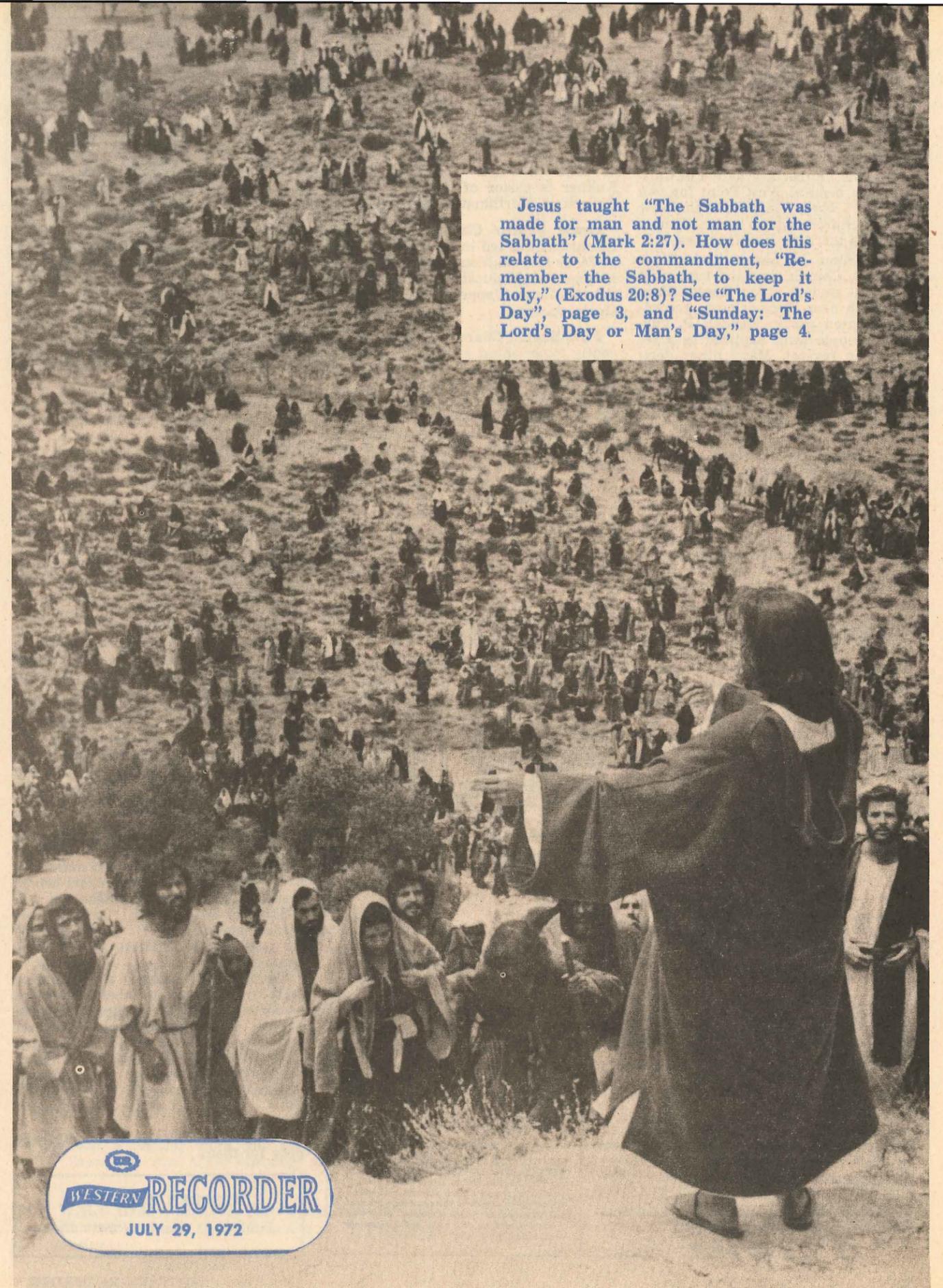


Jesus taught "The Sabbath was made for man and not man for the Sabbath" (Mark 2:27). How does this relate to the commandment, "Remember the Sabbath, to keep it holy," (Exodus 20:8)? See "The Lord's Day", page 3, and "Sunday: The Lord's Day or Man's Day," page 4.



 WESTERN RECORDER
JULY 29, 1972

Revival Reports

New Highland Baptist Church, Meade County, recently held a revival with Dale Roberts, pastor of West Point Baptist Church, West Point, Kentucky, as evangelist. Roberts, a native of California, has been at West Point for two years. Kent Boyd, a layman of the New Highland church, led the music. Charles E. Clark is the New Highland pastor.

C. C. Hinton, Jr., pastor of the Sturgis Baptist Church, was the evangelist in a recent revival at the **Benton Baptist Church** near Harrodsburg. According to Benton pastor Wendell P. Furlong, 46 people were baptized as a result of the revival. Many other decisions were registered.

Milton Baptist Church reports a youth-led revival with Richard Emmert as the evangelist and Steve Brown as the song leader. Of the 14 decisions made, four were first-time commitments to Jesus as Lord and Savior.

The **Pulaski County Crusade** was held at the Somerset High School, June 25-July 2. Tony Romeo was the evangelist and Bill Keith, minister of music at First Baptist Church, Mayfield, led the music. Mrs. Romeo and Mrs. Keith were soloists. There were 38 registered

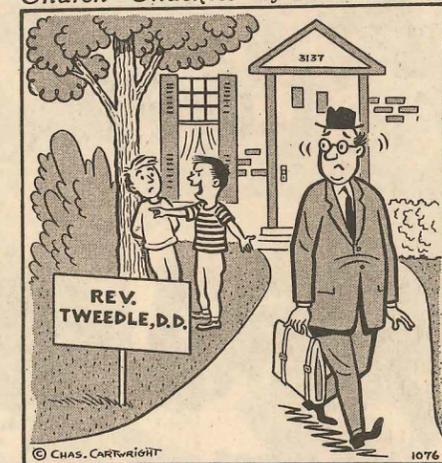
decisions reported, of which nine were professions of faith.

Harold Tallant led the **First Baptist Church of Worthington** in revival, May 1-7, 1972. Results reported were 138 decisions, 40 of which were professions of faith in Jesus Christ. S. Wayne Kuhner is pastor of the First Baptist Church of Worthington, Kentucky.

Grace Baptist Church of Paducah, Kentucky, was led in a revival on June 19-24 by Marvin Montgomery, Bible instructor at Paducah Tilghman High School. James Pepper is pastor of the Grace church.

First Baptist Church, Whitesburg, recently experienced a revival. In a five-day crusade led by the Eddie West Evangelistic Association, based in Greenville, South Carolina, there were 133 decisions. Fifty-two decisions were by profession of faith and six came by transfer of letter. Assisting West was Lewrie Harmon in the musical and service leadership and Mitch Humphries in instrumental and solo work. The services were broadcast through the courtesy of the local radio station, WTCW. Bill F. Mackey is pastor of the church.

Church Chuckles by CARTWRIGHT



"I'll bet YOUR daddy doesn't get paid real money for just yelling at people!"

DEVOTIONAL



Harold Skaggs
Pastor, Calhoun
Baptist Church

In Time Of War

Matthew 5:44-45

Bishop Charles Gore of Oxford offered the following prayer during the First World War:

"Give thy blessing, O Father, to the people of that great and far land with whose rulers we are at war. Strengthen the hands of the wise and just who follow charity, and look for justice and freedom among them as among us. Relieve and comfort the anxious, the bereaved, the sick and tormented and all the pale host of sufferers among them as among us. Reward the patience, industry, loving-kindness and simplicity of the common people and of men of honest and good heart, among them as among us. Help us to use our present afflictions which come from us and not from Thee that we may build on the ruins of our evil past and form a lasting peace wherein the nations may live together in trust and fellowship, following in all things the standard of the Son of Man whom we have denied and put to shame and crucified afresh upon the Calvary of our battleground. Amen."

Most of our lives are not dedicated enough to pray that way. We have all learned too well that all who march for peace are not the peacemakers whom Jesus called the "sons of God."

Some of our modern "pacifists" bewilder many of us. How can they be for peace while shouting "Kill all the red necks"?

Possibly the image some church members present to these "militant pacifists" is just as baffling and paradoxical. If we are insensitive to war and violence in the world and are not grieved when another suffers, whether he be friend or foe, we are somewhat less than Christian. There is no such thing as a "Christian warmonger" either!

Jesus said, "Love your enemies and pray for them . . ."

WESTERN RECORDER

Lifeline of Baptist Information

WESTERN RECORDER

The Lord's Day

Recent revision of those ancient laws related to business operations on Sunday have provoked multiple reactions. Some have heralded the recent changes as optimistic signs that our society has finally come of age while others, more despondently, have made the legislative acts analogous to fiery darts shot by Satan into the soul of contemporary Christianity. Few have remained silent. Most everyone has expressed some kind of an opinion.

The history which has shaped Sunday observance by Christians is a most interesting one. It begins with another day of the week, in a religion other than Christianity. It can be traced through the Holy Scriptures but, to be accurate, must move beyond them.

You are already familiar with the fact that the Old Testament's special day was the seventh day of the week—the Sabbath, our Saturday. One of the Ten Commandments warns that this day is to be kept holy. However, when the proper observance—how the day is to be kept holy—is defined, both within this particular commandment and elsewhere in the Old Testament, the description of the day is that of a day of rest. The prototype was God's rest on the seventh day of creation. That this day was also to be a day of worship was a later emphasis predicated upon the belief that there is no completely satisfying rest without worship. Elaborate regulations prescribing what constituted rest and what violated the intended sanctity of the day became a part of official Judaism. Thus was the Sabbath observed in Judaism and thus was it enforced in the religious world into which Jesus came.

Following Christ's resurrection and ascension, most of the early Christians, who were Jews, continued in the worship patterns of their life-long faith. The Sabbath, Saturday, was still their day of worship. This practice began to change only as the Christian gospel found acceptance in the Greek and Roman worlds.

Absolutely no allegiance was felt for the Old Testament Sabbath and its regulations. Early Christians viewed the Fourth Commandment as a ceremonial part of the law now abrogated and transcended by Christ. Thus, they began to worship on the day of the week on which the resurrection of the Lord had occurred, the same day on which Jesus first appeared in the midst of His disciples. Sunday was to be the day of worship; a weekly celebration of the resurrection. Sunday was to be the Lord's Day.

The sole emphasis of Sunday in the early church was that of a day of worship. It was not a day of rest because Sunday was a regular work day in the Graeco-Roman world. Christians met their business obligations during

By C. Welton Gaddy, pastor of Beechwood Baptist Church, Louisville, and chairman of the Kentucky Baptist Christian Life Committee.

the daylight hours, meeting together for worship either very early in the morning or on Sunday evening. These evening services included a fellowship meal and worship centered around the Lord's Supper and the proclamation of the Word of God.

In the year 321, the Emperor Constantine made Sunday a public holiday. This was not a decision motivated by Christian faith. Rather, the emperor's concern was for proper observance of "the most honorable day of the sun."

Now Christians at long last could rest and worship on the same day. The Lord's Day was a day of worship by spiritual decree and a day of rest by political-legal decree. It was at this time that the Christian community began to see the Lord's Day, a day of worship, as a kind of new Sabbath, a day of rest. In order to give worshipers some guidelines for observance, regulations from the Old Testament Sabbath were transferred to the New Testament's Sunday. Here, in the fourth century, is the first equation in the church of Sunday and Sabbath.

Presently we find ourselves in a situation forcing a re-evaluation of Sunday once again. This time, even as once before, our thoughts have been precipitated more by legal action than by Biblical instruction. The end result is yet to be seen. Perhaps Sunday will no longer be viewed as a day of rest. Whether or not it is to be seen as a day of worship, however, is not up for a vote. There are some matters in relation to which legislative action is irrelevant. The intentions of God and the laws of the land can never be made synonymous. Human decisions, whether in the halls of legislatures or in the living rooms of homes, do not revoke Biblical injunctions. Sunday as a day of worship is a case in point.

What I have said may well have raised some questions in your minds. You may want to ask me: "Are you then, in light of what you have said, in favor of the new condition which has been created in our community?" My answer is no, not by any means. However, the basis for this response is broader than Sunday observance alone.

The answer is no because of the kind of rabid commercialism in our community which seeks to squeeze, from every waking moment of its employees, work to be done and, from its customers, coins to be spent.

The answer is no because of those in our community who completely ignore the spiritual dimension of life. Provision of services, whether by a father to his family or by a community to its citizenry, involves more than a ready availability of goods to be purchased. Provision must take into account the needs of the spirit. Any realistic view of man takes cognizance of his spiritual needs as well as of his physical needs.

The answer is no because of the trend toward total disintegration of community, of which recent actions related to Sunday constitute only a part. Where is the time now when a community rests together? Anyone who sits in a place in which he sees individuals, families and organizations coming apart at the seams knows that such a communal rest is needed.

The answer is no because of the elimination of an authentic symbol of the sanctity of time and of the necessity of faith. In the past, Sunday has stood as a reminder that all time is sacred and that life is to be lived by faith. When the symbol of remembrance is gone one does not have to long ponder what will go next.

During our years at the Seminary, our weekdays were spent in Louisville but our weekends away in a different community. Thus, we were never here but when streets were full and stores were open. I remember, shortly after coming to Beechwood, a conversation which took place on the way home from church one Sunday morning. Having never before during daylight hours seen all the shopping districts closed, our oldest son asked the question of why. I explained to him about Sunday observance and the

(Continued on page 15)

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

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Sunday: The Lord's Day Or Man's Day

When a speaker began his address with the oft expressed observation, "Things are not what they used to be," a lady in his audience is reported to have responded, "No, and they never were." Of course the lady was right because not since Adam's first day have things been the same.

Generally speaking it is good that things are not what they used to be. Not all change is bad and much of it means progress. Rapid change makes this the most challenging time that man has ever lived.

At the same time some of the changes taking place before our eyes give reason for serious concern. One of these is the abuse of Sunday in our modern society. Sunday is still called the Lord's Day by many but this day is to the majority of Americans everything but the Lord's Day.

The radical change in the place of Sunday in American life has taken place before our very eyes. Common sights on Sunday today were almost unknown even a few years ago. For example, not long ago the sound of a lawn mower on Sunday was so rare as to cause conversation among neighbors; today it is almost as common as the sound of the songs of birds. For millions of suburbanites the Lord's Day has become a day for doing housework and yardwork, for picnics, golf, boating and every imaginable recreational activity. Now that the 171 year old Kentucky prohibition of all Sunday business except "works of necessity" has been changed by the Kentucky General Assembly, Sunday from now on seems destined to be just another business day as usual.

What is happening? The secularization process and permissive spirit in our society have accelerated so rapidly in recent years that every vestige of moral and spiritual conviction which once characterized our American life is threatened with extinction. Religious convictions were one of the strong influences in the beginning of America and our founding fathers wrote many of these convictions into the laws of the land. One by one these restraints are being removed and a purely secular society seems our destiny.

What shall we say and what shall we do as sincere followers of Jesus Christ in light of the kind of day Sunday now is? Several things seem fitting. One of these is to recognize what is happening. The spirit of greed and economic exploitation which is reflected

everywhere in our day has made the Lord's Day another of its victims. It is interesting that with one possible exception all the Louisville merchants recently polled as to Sunday opening replied on the basis of profit and loss and not on moral convictions.

Another consideration for Christians is the principle voiced by Jesus relative to the Sabbath. He ignored the petty rules of the religious establishment of his day and reminded his hearers that the Sabbath was made for man and not man for the Sabbath. Our concern then should be not for traditional taboos related to the Lord's Day but for those things helpful for the physical, mental and spiritual welfare of man. Business as usual is not one of these helpful things. Worship, rest and deeds of love on Sunday do serve the total welfare of man.

Above all, Christians should be exemplary in their use of the Lord's Day. Businesses would not find it profitable to open on Sunday if church members abstained from shopping on Sundays. Boycott of businesses remaining open on Sunday may be appropriate. At least we should express our commendation to the merchants closing on Sunday and our disapproval of those remaining open. Christians surely should not steal the Lord's Day by deserting the church for the golf course, the lake or any other place.

We are inclined to lament this desecration of the Lord's Day but it may not be all bad. Christianity was born in a pagan society and had vigorous growth without the assistance of civil laws. Indeed, it began to degenerate and lose its vitality when it was sanctioned and otherwise assisted by the state.

One thing is certain. Business as usual on Sunday will put us to test. It will serve to prove how strong our convictions are. To refrain from stealing for ourselves the Lord's Day as long as the law required it was no virtue. Now that the law is on the other side, we will show our true color.

This issue contains other material dealing with Sunday observance. See page 3 for a condensed version of a sermon delivered recently by Dr. Welton Gaddy, pastor of Beechwood Baptist Church, Louisville. See also on page 16 a statement on Sunday observance prepared by the Kentucky Baptist Christian Life Committee.

In The Good Old Summertime

Elijah was not the first nor the last servant of God who, in discouragement and despair, took refuge under a juniper tree saying, "I have had enough, O Lord, I give up." It would take a forest of junipers to shelter all the discouraged pastors, ministers of music and education, Sunday School teachers and other church leaders this time of year.

Not long ago July and August were peak church attendance months for Baptists, especially in the many rural churches. Summertime was revival time and many of us who are now adults date our professions of faith and baptism from a protracted meeting in July or August.

It's a different picture today. Many churches bursting at the seams from October through April have room to rent from May to September. Every year the summer slump becomes sharper and of longer duration. It begins shortly after Easter and lasts at least until school begins. And because we have been conditioned to measure success by statistical standards, discouragement is a universal disease.

The reaction of pastors and other church leaders to the summer decline ranges all the way from joining it to trying everything under the sun to beat it. Several years ago I noticed this announcement on the outdoor bulletin board of an Atlanta church, "No services during the month of August. Pastor and staff members are on vacation." On the other hand I heard a pastor recently who by radio was urging high attendance in Sunday School. He announced that after the morning services the next Sunday there would be a pig catching contest for the boys and a hen chasing contest for the girls.

We would do well to avoid either of these extreme reactions to the summer slump. Surely we should not close the church doors even for one Sunday no matter how small the attendance may be. The regular

appointment with God and fellow believers for worship and fellowship is vital for every sincere Christian.

At the same time we should be careful not to discredit holy worship and Bible study by the use of cheap gimmicks and sensational promotion schemes. To urge church attendance and meaningful participation is always in order but let's leave the manipulative tactics to peddlers of automobiles, furniture, groceries and other commodities.

Before we let despair descend upon us and we run for the nearest juniper we would do well to remember several things. One is that there are more reliable ways to measure spirituality than by how many times one passes through the church doors. What happens when one attends is as important or more so than how many times a church member is there.

Also important to remember is that low attendance during vacation season is a characteristic of this age and is not the fault of church leadership. We tend to want to blame someone any time the record is not good. The one most likely to be blamed is the pastor and this is not fair. If Jesus Christ were the pastor, it would not keep many church members from being absent some Sundays during the summer.

We should also be able to take the long look and not be discouraged by the appearance of the immediate situation. This was Elijah's problem. He was so concerned about Jezebel's opposition that he took his eyes off Jehovah. The truth is that rather than being finished with him, the Lord had some of the most important things in his ministry ahead for Elijah. If we judged the strength of a church by its appearance on some summer Sundays, we would have little hope. But summer will end and church members scattered to the four winds during vacation time will fill the pews and classrooms of many churches. This is a comforting thought in July and August.

BAPTIST FORUM



Editor's Notice: At the request of SBC president Owen Cooper, the following open letter to deacons is printed.

My fellow deacons:

Since the office of the deacon is established by Scripture and ordained by God, it is more to be honored than any man-made position. May I commend you for being a deacon.

The responsibilities and opportunities

of being a deacon embrace many areas but I am writing only in connection with your work in the area of church finance.

Most Southern Baptist churches will soon be making their financial plans and church budgets for next year. May I presume to make four suggestions as you and your church begin this task:

First. Be sure your pastor and church staff are fairly compensated. Many churches have low salaries and often increases have not kept up with inflation. Inquire about your pastor's salary

and your church salary scale.

Second. See that your pastor and church staff are in a retirement program. According to information recently released, one-half of all Southern Baptist pastors are not in the retirement plan of the Annuity Board. Perhaps some are covered by other plans—be sure your pastor is covered by a retirement plan, including death and disability benefits, in addition to social security.

Third. Increase your mission giving through the Cooperative Program. The average SBC church gives only 9% to missions through the Cooperative Program. Eighty percent of all churches give less than 10% through the Cooperative Program. The needs for foreign, home and state missions are greater than ever before. Last year all the

(Continued on page 15)

Staff Changes

Auburndale Baptist Church has extended a call to **Stanley L. Craig** to serve as pastor, effective August 6. He received a BA degree from the University of Kentucky and is a graduate of Southern Seminary. His most recent pastorate was with First Baptist Church, Tompkinsville. Prior to that he served as minister of youth of Ninth and O Baptist Church, Louisville.

Craig, a native of Louisville, is married to the former Linda Lear. The couple has one son.

Mr. and Mrs. William Lee Kaufman, natives of Louisville, were appointed by the Home Mission Board to serve as directors of the Baptist Center, Louisville medical area, for the department of Christian social ministries. Their responsibilities will be developing, implementing and supervising programs and services that will meet some of the spiritual, physical and emotional needs of those living and working in the medical area. They will assume their duties on August 1, 1972.

Kaufman will also serve as pastor of East Baptist Church which meets in the Baptist Center building. Kaufman's co-employment with the Home Mission Board and the Long Run Association as director of the Baptist Center concurred with the call extended to him by East Baptist Church to serve as pastor.

Kaufman is a graduate of Georgetown College and Southern Seminary. Currently he is pastor of Valley Station Baptist Church, Louisville, where he has served for almost 15 years. He has also served pastorates in Falmouth, Williamstown, DeMossville and Louisville since 1947.

The couple has one son, William Everett; a married daughter, Susan Claycomb; and four grandchildren.

Frank A. Heberlein joined the Cedar-moore staff as assistant manager on July 15. He had served Calvary Baptist Church of Washington, D.C., for 18 years as minister of music. Prior to that



Heberlein

position, Heberlein was at First Baptist Church, Birmingham, Alabama, for nine years and at Travis Park Methodist Church of San Antonio, Texas, for seven years. In all three positions, he also filled the position of business manager and building superintendent with responsibilities for personnel, maintenance, housekeeping and purchasing.

Heberlein is a native of Erie, Pennsylvania, and holds the bachelor and master of music degrees from Westminster Choir College, Princeton, New Jersey. His father was a general contractor from whom as a youngster he learned the building trade. As assistant manager Heberlein will serve as the ranking Cedarmore employee with primary responsibilities in maintenance, housekeeping and purchasing.

Mrs. Heberlein, Marcia, is a native of New York and has a bachelor of music degree from Westminster. An accomplished musician, she is also a skilled stenographer, having served for 16 years as an administrative secretary in the Arlington and Fairfax County school systems of Virginia.

The couple has three married sons and two granddaughters, all of whom live in the Washington area.



Building your budget

Everybody has a budget, but some do not "put it down on paper." But, each person, each church anticipates how much money will be in hand to spend and how many priorities or demands will be placed upon that income.

Well, that is the basis of a budget.

Baptist churches, almost half of them in Kentucky, are now beginning to think about their new budget year — for many start a new budget in October and November — a few in September. So, for two or three months they pray, plan and prepare a budget for the church to consider.

How much will come in?

A budget committee studies the "potential" for its church's income. How many members, heads of families? How much did they give last year? What would a tithe from all members mean in a year? How many can we lead to tithe? Many take pledges from the people and build a budget on that, adding an amount to allow for the miscellaneous gifts.

But in the final analysis, most budgets are built on facts-plus-faith. The facts: What we need to do for the Lord; what we gave last year; what we should give and could give; the needs of the lost world and the command of Christ to share His gospel with them. The faith: God will bless us if we put missions first, and substantially first; God will bless us if we take proper care of our pastor and staff, our leaders in the church organizations, the needs of our youth and children; God will honor our faith in bold programs and challenging budgets based upon what the people ought to do in stewardship; and people always respond positively to bold programs clearly explained and warmly endorsed by the leaders of the church.

As Jesus said, "According to your faith, be it unto you."

Test your leadership

Propose a bolder budget for your church, giving primary attention to increasing vastly your gifts to the Co-operative Program — and tell them what it means, Who commands it, and your belief that God will bless your church and enable you to do more than you even think you can! Try it. God will surprise you with your blessing.

—Harold G. Sanders

FMB Appoints 22, Makes Administrative Changes

The Southern Baptist Foreign Mission Board appointed 22 new missionaries, elected two persons to staff positions, and approved the administrative division of Africa into two new areas.

The board met at Ridgecrest Baptist Assembly during the assembly's Foreign Missions Conference, which set a record high in attendance and in the number of persons making Christian life and work decisions.

Registration reached 3,203 by the last day of the conference. The previous high was 2,904 in 1969.

A total of 417 persons registered life and work commitments following two preaching services Sunday and a missionary appointment service Tuesday. Last year, 220 persons registered such decisions during the conference.

Included in this year's total were 18 persons making professions of faith in Christ, 172 rededicating themselves to the Christian faith, 168 persons who said they were interested in foreign mission vocations, and 59 others who hope to work in home missions or other church related fields.

Elected by the board as field representative for Southeast Asia, effective September 1, was William R. Wakefield, missionary in Manila, the Philippines. He will serve as a personal link between some 395 missionaries in Southeast Asia and administrators of the board headquarters in Richmond, Virginia.

Dwight A. Honeycutt, pastor of First Baptist Church, Platte City, Missouri, was elected as an associate secretary in the board's department of missionary personnel, effective August 1.

Administration of Africa as a mission territory will be divided into two areas as of January 1, 1973, according to a recommendation approved by the board.

The administrative area now known as "Africa south of the Sahara" will be divided into "West Africa" and "Eastern and Southern Africa." At his own request, H. Cornell Goerner, the board's secretary for Africa, will become secretary for West Africa, and a new secretary will be elected for Eastern and Southern Africa.

The two new areas, as outlined by Goerner on a map, will be approximately equal size and population. His territory now encompasses 19 countries in which 618 missionaries are assigned.

Taking note of the growing number of overseas projects, such as evangelistic campaigns, being promoted among Southern Baptists, the board approved a written "guideline for overseas involvement" which includes the following statement:

"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 mission organizations overseas. Dissipation of resources in fractionary movements can be avoided and maximum effectiveness experienced through the channels of the Foreign Mission Board, its missionaries, and the national Baptist bodies with whom it works in closest cooperation."

The board earmarked an additional \$30,000 for relief work in Bangladesh. This amount is a part of the final allocations of the 1971 Lottie Moon Christmas Offering for Foreign Missions.

Appropriations for relief in other countries include \$5,000 for refugees in South Vietnam, \$2,500 for refugees in Tanzania who have fled from neigh-

boring Burundi, \$500 for victims of the Wanke mine disaster in Rhodesia and \$500 for flood victims in Guyana.

Colonel James Irwin, Apollo 15 astronaut, will be invited to visit missions in the Middle East, East Asia and Africa this fall and early next year, according to recommendations approved by the board.

Irwin will participate in evangelistic rallies, radio and television appearances and other speaking engagements in East Asia in October and November, in the Middle East in December, and in West Africa next January or February.

Irwin has left the national space program and announced his intention to spend his time speaking and witnessing as a Christian. (BP)



Mr. and Mrs. Park



Mr. and Mrs. Moye

Two Kentucky Couples Appointed

Two Kentucky couples were among the 22 missionaries appointed recently by the Foreign Mission Board of the Southern Baptist Convention.

Mr. and Mrs. James A. Park of Paducah were assigned to do evangelistic work in Liberia. Mr. and Mrs. Jerry Moye of Louisville were appointed to Hong Kong where he will teach theology.

Park was a branch food store manager when he felt called into the gospel ministry. He resigned his job, sold his house and entered Union University. From there he entered Midwestern Baptist Theological Seminary in Kansas City, Missouri, where he received the master of divinity degree. While at Union, he served as pastor of two Tennessee Baptist churches. For the past four years he has been pastor of First Baptist Church, Weston, Missouri.

Mrs. Park, the former Jane Parsons of Paducah, also holds a degree from Union University and studied at Meth-

odist Hospital school of nursing in St. Joseph, Missouri.

Moye is a doctor of theology degree candidate at Southern Seminary in Louisville. During the past year he taught English on a part-time basis at Jefferson Community College and served as a teaching assistant at the seminary.

During 1970 he worked at Campbell College in Buie's Creek, North Carolina, as Baptist Student Union director and instructor in the religion department.

Mrs. Moye, the former Ruth Holland of Clinton, South Carolina, taught in Louisville public schools for six years. She expects to receive a master of arts degree from North Carolina State University this year.

Moye is the former pastor of a Baptist mission in Anderson, Indiana. The couple met in Indiana in 1962 while serving as summer missionaries for the Home Mission Board.

NEWSGRAM

June Cooperative Program Receipts \$336,673.13

ATTENTION!

WE CAN MAKE OUR GOAL OF \$4,200,000.00

If We Receive \$ 91,004.80 Under goal to date (June 26)

350,000.00 Needed for month of July

350,000.00 Needed for month of August

Must be received on or before August 31, 1972 to be counted for this year's goal

To date this year	\$3,408,995.20	(\$184,725.48 or 5.7%
Goal to date	3,500,000.00	increase compared to
To date this time last year.....	3,224,269.72	this time last year)

CONFRONTATION!

Yippies Attack Baptist Youth Group At Democrat Convention

A band of "Zippies" disrupted a rock concert by a group of Jesus people, most of them Southern Baptists from Burlington, North Carolina, during a side episode at the Democratic National Convention in Miami Beach, Florida.

The Jesus people came out on the winning side, thanks to the help of four blacks from the Southern Christian Leadership Conference (SCLC).

Jerry Rubin, a leader of the "Yippies" (which includes the Zippie faction), angrily denounced the Jesus group and their cause in an emotional interview afterwards.

The New Directions, Inc., an interdenominational group had come to the convention city for the Miami Baptist Association's "Demo '72," a Christian witnessing effort.

Flamingo Park scene

About 45 of the Jesus people had begun a noon rock concert at Flamingo Park, the bivouac area for most of the groups that had come to confront the Democrats with their special messages.

Every group imaginable was there, ranging from such religious cults as the Hari Krishna and Surfside Salvation Society to such secular groups as the National Coalition of Gay Organizations and the Women's Liberation Association.

About 10,000 were expected but barely 2,000 were visible.

Some came with confrontation as their technique, seeking national exposure through the news media for their causes.

Especially vocal groups included the Youth International Party (Yippies and Zippies), the People's Coalition for Peace and Justice, the Students for Democratic Society, and the Vietnam Veterans Against the War.

But the clash between the Jesus people and the Zippies, a faction of the Youth International Party which wanted to put "zip" into the Democratic convention, was largely ignored by the mass media focusing on actions on the convention floor.

It all started when the Baptist-dominated group began to play their rock concert to a mixed audience of park residents — senior citizens who wandered in from the outside, children from a nearby swimming pool, and two cowboys armed with instamatic cameras just arriving from Oklahoma "to find where the action is."

Zippies interrupt concert

The audience watched as the youths sang and gyrated to popular songs, most with dual meanings of God and love. The group gave every appearance of being a polished professional rock group.

Clad in jeans and be-decked with yellow and orange

tee shirts, most of the Christian youth wore their hair long. The young men and women, both black and white, ranged in age from 15 to 21.

After about 20 minutes, an angered Zippie pulled the plug to the group's amplification system without warning.

Calmly, the group's director, J. L. Williams of Burlington, asked the radicals for cooperation and "a chance to do our thing." His remarks brought shouts of mixed reaction from the Zippie and Yippie youth in the crowd.

Some yelled for continuance. Others shouted to stop the performance.

As if to settle the question, a band of about 25 Zippies, who earlier had been participating in a pot (marijuana) smoking demonstration under a large elm tree 100 yards away, jumped onto the improvised stage—a trailer cut in half horizontally.

The intruders began by pushing the Jesus people to the back of the stage area. Then the intrusion intensified.

The Zippies ripped out cords and wires to the amplifying instruments and shouted through a battery-powered megaphone:

"Jesus freaks, go home. This is a political gathering, not a rock concert."

The crowd increased, anxious to find out what was happening. Arrayed before them on the stage was a mob of sweaty bodies, some shirtless, waving placards, Zippie banners, and Viet Cong flags.

Jesus people calm

The New Directions stood numb, except for outstretched arms with index fingers pointing skyward, expressing: "One Way — Jesus."

Most of the Zippies on stage and several in the crowd began chanting: "Jesus freaks, go home."

By Dana Driver
Editor,
Baptist Men's Journal

SCLC group intercedes

The blacks identified themselves as members of the SCLC. Firmly they reprimanded the Zippie leaders for being hypocrites in not allowing the Christian group to continue.

"You're always yelling about freedom of assembly and speech for everyone, and now you're trying to deny it for groups that anger you," the blacks yelled at the Zippies.

The crowd agreed: "Let 'em play," they shouted. "They aren't hurting anyone."

The Zippies, frustrated by the apparent contradiction between their words and actions, reluctantly gave in and left the stage.

As they were leaving, this reporter spotted Rubin, a leader of the Yippies and one of the famed Chicago Seven arrested during the 1968 Democratic National Convention riots.

When asked about his stand on the incident, Rubin responded: "Sometimes force is necessary to get rid of insurgents who don't have a place here."

Anger of Jerry Rubin

Asked if that meant some groups could have expression but others repression, he flashed back angrily: "Don't bait me. I don't like to be baited. This ends the interview. Get away from me."

The response drew another question. Rubin was asked if the preconvention prediction of violence had been moderated because of contact with local (or other) religious leaders.

Incensed at the question, Rubin responded: "No, these damn Jesus freaks had nothing to do with it. I don't believe in what they're saying and none of them has talked with me; and I wouldn't talk with them even if they tried."

Asked if he believed in the power of God and the power of the Christian movement, Rubin retorted: "Jesus was a junkie. I don't want to be bothered by any more of those kinds of questions."

Mouthing clear, graphic profanity, Rubin told this reporter that if the questions continued, violence might ensue. With that, he left.

Concert is completed

After the confrontation, the crowd of more than 200 spectators remained as the young Christians repaired their amplifying equipment and picked up where they had been stopped.

With even more force than before, the youth performed. The crowd responded with applause and shouts of "right on." Some flashed the "one way" sign back to the group.

Almost 30 minutes later, the young people wound up their concert. As they picked up their equipment, some were asked their reaction to the confrontation.

"I had been in riots before and knew how to keep my cool," responded Charles Aliston, 20, a black youth clad in blue-jean coat and pants. A red beret perched on his head.

The Burlington youth, one of the lead singers, said he told the Zippies on the

stage: "Jesus loves you, man, and we love you too."

Nancy Russell, a blond 16 year old dressed in green denims and a bright orange Jesus tee-shirt, said: "I knew God was watching over us. I was a little scared but the more I held up my 'one way' sign and prayed, the stronger I became."

Williams, founder and director of the North Carolina group and a Southern Baptist, characterized the confrontation as representative of the world situation.

Nobody cares about anyone except themselves, he lamented. "We wanted to show that we do care," he exclaimed.

"These people were afraid of us. They were so insecure they had to attack."

Resistance was expected

Asked if he was afraid, Williams said: "Not for myself, but I was concerned for the girls."

Williams, who added the group had been heckled before at other concerts, said that he "sort of expected" a physical confrontation at Miami Beach, but not as much as they actually encountered.

As they left, the Christian youth made plans to march into Senator George McGovern's headquarters at the Doral Hotel with their seven-foot cross to hold a prayer meeting.

Their plan had only partial success. On arrival, they found the hotel lobby jammed with Yippie and Zippie youth conducting a sit-in effort to lure the Democratic presidential candidate from his penthouse suite to talk with them about his stands on Vietnam and racism.

Kneeling on the steps of the motel beneath their cross, the Jesus people held a prayer vigil.

Shortly afterwards, they got into their chartered bus and left for North Carolina. Apparently one big confrontation a day with the Zippies was enough — even if they did come off the winners. (BP)



Making a jangled noise: At Miami Beach's Flamingo Park, Zippies protest the presence of Jesus people led by John Curtis (holding up cross), Southern Baptist from New Orleans, and Bob Phillips (extended arm), an SBC pastor.

Deaths

Thomas O. Teague, father of Mrs. **Harold W. Lewis**, missionary to Surinam, died June 4. When the Lewises were appointed by the Foreign Mission Board (FMB) in 1965, Lewis was an associational director for youth and recreation in Louisville and a student at Southern Seminary. They may be addressed at Postbus 2165, Paramaribo, Zuid, Surinam, South America.

Mrs. Mary L. Crawford, stepmother of **Miss Frances Crawford**, missionary to Honduras, died June 3. Miss Crawford practiced nursing in Kentucky before she was appointed by the FMB in 1954. She may be addressed at Route 1, Box 43, Farmington, Missouri 63640.

Moved

Mr. and Mrs. Robert D. Hardy may be addressed at 1-7 chome, Kamitsutsui, Kukiai-ku, Kobe 651, Japan. Hardy was born and reared in Logan County. When they were appointed by the FMB in 1958, he was pastor of Whippoorwill Baptist Church, Schochoh.

Mr. and Mrs. Albert H. Dyson, Jr., may be addressed: Box 315, Zaria, Nigeria. Mrs. Dyson, the former Ruth Widick, lived in Greenville while growing up.

Mr. and Mrs. Lloyd H. Neil may now be addressed at Second Baptist Church, 222 East Eighth Street, Little Rock, Arkansas 71923. When appointed by the FMB in 1952, he was Protestant chaplain of Louisville General Hospital.

On the field

Mr. and Mrs. James R. Barron may be addressed: Box 78, Tamale, Ghana. When they were appointed by the FMB in 1968, he was pastor of Wickland Baptist Church, Bardstown.

Mr. and Mrs. Tucker N. Callaway may now be addressed: Box 1778, Monrovia, Liberia. Before the Callaways were appointed by the FMB in 1945, he was pastor of Cropper Baptist Church.

Mr. and Mrs. William A. Cowley may be addressed: Baptist High School, Box 86, Jos, Nigeria. Cowley was born in Meade County and lived in Irvington for a short time while growing up. When they were appointed by the FMB in 1955, he was assistant professor of speech and she was Baptist Student Union director at Georgetown College.

Mr. and Mrs. Wayne L. Hasenmyer may be addressed: 359 20-chome, Nishi Okubo, Shinjuku, Toyko 161, Japan. Mrs. Hasenmyer is the former Linda DeMar of New Haven and Bardstown. He was pastor of Middle Creek Baptist Church in Elizabethtown for nearly two years.

Mr. and Mrs. George H. Hays may now be addressed: 425 Oaza Hoshiguma, Fukuoka, Japan 814. Mrs. Hays, the former Helen Mathis, was born in Louisville.

Mr. and Mrs. W. Harold Matthews may be addressed: P.O. Box 99, Davao City, Philippines 0-404. Mr. and Mrs. Matthews are Kentuckians. When they

Missionary News

were appointed by the FMB in 1957, he was pastor of Temple Baptist Church, Owensboro.

Mr. and Mrs. J. Donald Mason may be addressed: P.O. Box RW 390, Lusaka, Zambia. Mason lived in Paducah while growing up.

Mr. and Mrs. Paul H. Miller may be addressed: Baptist Seminary, Ogbomosh, Nigeria. When they were appointed by the FMB in 1964, he was associate pastor and minister of music and education for Immanuel Baptist Church, Louisville.

Mr. and Mrs. Tom W. McMillan may be addressed: Box 832, Arusha, Tanzania. She is the former Marilyn Jones of Jeffersontown. When the McMillans were appointed by the FMB in 1959, he was pastor of Hopewell Baptist Church, Jeffersontown.

Mr. and Mrs. John Allen Moore may be addressed: Albisstrasse 17, 8800 Thalwil, Switzerland. Before they were appointed by the FMB in 1938, he was pastor of a church in Salvisa.

Mr. and Mrs. C. Penrose St. Amant, missionary associates, were scheduled to depart for Switzerland on July 16. Employed by the FMB in 1971, he completed this term as professor of church history at Southern Seminary, Louisville, before beginning his assignment in Switzerland.

Mr. and Mrs. James E. Spaulding may be addressed: P.O. Box 488, Port of Spain, Trinidad, West Indies. Mr. and Mrs. Spaulding are Kentuckians. When they were employed by the FMB in 1968, he was pastor of Pleasant Grove Baptist Church, Shepherdsville.

Mr. and Mrs. H. Eldon Sturgeon may be addressed: Medicina No. 12, Col. Copilco, Mexico 20, D. F. Mexico. He was born in Milton. Mrs. Sturgeon, the former Jo Ann Ferguson, was born and reared on a farm near Sonora.

Mr. and Mrs. James E. Tye may be addressed at Casilla 3236, Guayaquil, Ecuador. He had been minister of music and education at Harmony Baptist Church in Louisville for over three years when they were appointed by the FMB in 1970.

Mr. and Mrs. Carl F. Whirley may be addressed: Baptist Seminary, Ogbomosh, Nigeria. Before appointment by the FMB in 1947, he was pastor of a church in Port Royal.

Marriage

Miss Emily Gordon, daughter of **Mr. and Mrs. R. Edward Gordon**, missionaries to the Philippines, was married May 20 to J. Allen Hill. The couple will live in Louisville, where she will attend the University of Louisville.

Furlough

Mr. and Mrs. J. Franklin Baugh, Jr., may be addressed: 204 Catalpa Road, Lexington, Kentucky 40502. Baugh is a native of Pineville. Mrs. Baugh, the

former Jean Amis, was born in Himyar. They were appointed by the FMB in 1959 while he was a student at Southern Seminary.

Mr. and Mrs. G. Clayton Bond may be addressed: 1051 E. Kyle, Clute, Texas 77531. Mrs. Bond, the former Helen Terry, was born in Stearns.

Mr. and Mrs. John M. Carpenter may be addressed c/o Gresham Park Baptist Church, 2046 Sage Lane SE, Atlanta, Georgia 30316. He was pastor of Oakland (Kentucky) Baptist Church when they were appointed by the FMB in 1961.

James W. Cecil may be addressed c/o Mrs. J. M. Gardner, Dunmor, Kentucky 42339. Mrs. Cecil has been in the States since February. She is the former Katharine Gardner of Penrod. When employed by the FMB in 1967, he was pastor of Hosmosdale Baptist Church, Valley Station.

Mr. and Mrs. James P. Craigmyle may be addressed Missionary Apartment 1, Southern Seminary, Louisville, Kentucky 40206. When appointed by the FMB in 1969, they were students at Southern Seminary, Louisville, and he was pastor of Kosmosdale Baptist Church.

Mr. and Mrs. W. Carl Hunker may be addressed: 681 Greystone Avenue, Canon City, Colorado 81212. When they were appointed by the FMB in 1946, he was a teaching fellow at Southern Seminary, Louisville, and pastor of Jackson Grove Baptist Church, Warren County.

Mr. and Mrs. Eugene L. Leftwich may be addressed: Route 2, New Athens, Illinois 62264. When they were appointed by the FMB in 1964, he was pastor of Mount Zion Baptist Church, Elliston.

Mr. and Mrs. Hugh T. McKinley may now be addressed at Route 1, Oxford, North Carolina 27565. Prior to their appointment by the FMB in 1957, he was pastor of Magnolia (Kentucky) Baptist Church.

Mr. and Mrs. Tomoki (Tom) Masaki may be addressed c/o Foreign Mission Board, Box 6597, Richmond, Virginia 23230. When they were appointed by the FMB in 1956, he was an administrative resident at the Kentucky Baptist Hospital, Louisville.

Mr. and Mrs. R. Edward Nicholas may be addressed at Box 252, Route 8, Austin, Texas 78703. Mrs. Nicholas, the former Anne Youngblood, was born in Harrodsburg.

Mr. and Mrs. Hugh G. Smith may now be addressed: 3604 S. Pleasant, Independence, Missouri 64055. He was born in Bath County.

Mr. and Mrs. J. Leslie Smith may be addressed: Route 3, Box 278A, Henderson, Kentucky 42420. Mrs. Smith is the former Edna Bradley of Hebbardsville.

Mr. and Mrs. William L. Walker may be addressed: 2001 18th Street W., Bradenton, Florida 33505. He was born in Danville.



KENTUCKIANS ON TOUR — Learning about the four 30-minute radio programs aired weekly on 1,846 radio stations by the Southern Baptist Radio and Television Commission in Fort Worth were (from left) Mrs. W. W. Johnson of Calvary Baptist Church in Glasgow; tour leader Miss Rosa Fiechter, Kentucky's Baptist Woman's Director; Mrs. Gammon Kuykendall of First Baptist Church, Clay; and Miss Jackie Wise, an Acteen from Severns Valley Baptist Church in Elizabethtown. Mrs. Sharon Krolczyk is receptionist for the Radio-TV Commission.

DURING ANNUAL SESSION —

Stewardship Commission Expands Staff

The Southern Baptist Stewardship Commission in annual session adopted a record \$587,725 operating budget for 1972-73 and approved two new staff positions.

The new positions, in the areas of stewardship development and Cooperative Program promotion, will each have the title of assistant director. No personnel were named for either position.

Bill R. Wilson, pastor of Woodhaven Baptist Church, Houston, Texas, was employed as assistant director, church and institutional fund raising. He has been pastor of the Houston church since 1969 and previously served as pastor of churches in Friday and East-erly, Texas.

A native of Arkansas, Wilson graduated from Baylor University and attended Southwestern Baptist Theological Seminary, Fort Worth.

The commissioners gave approval to their executive committee to study the feasibility of establishing a church bond servicing program.

The full commission will consider the action of its executive committee's study at a later meeting.

In other action the commission approved:

- the development of plans for a national seminar related to a Biblical study of mission support and the possi-

James D. Smart Added To Pastors' Institute Faculty At Georgetown

James D. Smart, noted theologian and author, has been added to the faculty for the 1972 Georgetown College Pastor's Institute.

The announcement came from Joe Lewis, director of the Institute. He also indicated that William Benfield, originally scheduled to teach at the Institute, found it necessary to cancel because of serious illness in his family.

Smart, former Jesop professor of Biblical interpretation at New York's Union Theological Seminary, will deliver four lectures August 8 through 11.

His first three lectures will be on the theme, "The Biblical Roots of Christian Worship." These conferences will convene at 7:00 in the evening. His final lecture, entitled "The Protestant Problem of Scripture and Tradition," will be offered on Friday morning at 10:00.

Smart is a Canadian whose ministry to Presbyterians has been spent equally in the United States and Canada. In addition to his career at Union Theological Seminary, he has been a pastor, college teacher and editor of church curriculum materials.

His published works include 17 titles. The most recent book, *Doorway to a New Age*, based on the Bible book of Romans, was published this year.

Other lecturers include William Pinson, Christian ethics professor at Southwestern Baptist Theological Seminary; Walter Harrelson, dean of Vanderbilt Divinity School and former professor at University of Chicago Divinity School; and Wallace Fisher, pastor of Trinity Lutheran Church in Lancaster, Pennsylvania. Fisher is widely known for his writing in the area of church renewal.

Thou Shalt Not Steal

A would-be thief received a dose of Biblical admonition in a totally unexpected manner during the recent annual meeting of the Southern Baptist Convention.

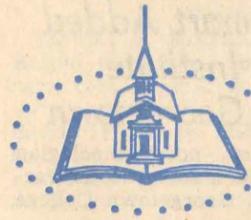
The episode occurred when David Clanton of Dallas, staff photographer for the Baptist General Convention of Texas, missed an expensive camera. Clanton was in Philadelphia to operate the darkroom for the SBC press room.

Putting himself in the shoes of a criminal, Clanton surmised the culprit might have decided to hide the camera on the premise and carry it out later undetected by guards.

Sure enough, amid the debris beneath a stairwell, he found the camera wrapped in old rags.

He replaced it with a water-filled bottle about the same size and shape. On the bottle, Clanton wrote "Thou Shalt Not Steal."

Clanton said he hopes the person who took the camera "got the message." (BP)



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons For August 6, 1972)



LIFE AND WORK SERIES

Concentrating On The Cities

While Paul gladly preached the gospel of Christ to people wherever he went on his evangelistic and missionary tours, one is certainly impressed with the fact that he always concentrated on the cities or centers of population. His strategy was to establish the work of the Lord in the metropolitan centers and then largely through others to carry the gospel to the people in the surrounding areas. In our evangelistic efforts today we would do well to concentrate on the great urban centers.

Acts 18:1-4

After his great sermon on Mars' Hill, the world's most distinguished missionary left Athens, the city of culture and philosophy, and went to Corinth, the city of commerce, wealth, luxury and immorality. Where was the welcoming committee when he arrived? There wasn't any. No comfortable home was offered to him. His was the lot of the pioneer for Christ. Immediately he sought a home in which to reside and a job at which to work in order that he might earn his livelihood. Paul had no hesitancy whatever in doing manual labor in order to sustain himself in the Lord's service. Along with Aquila and Priscilla, the couple with whom he resided, Paul worked at tent-making, a trade which he had learned when he was a lad.

On the week days he labored at his trade but on the Sabbath days Paul went to the synagogue. He boldly declared to the Jews that Jesus of Nazareth was their Messiah. This testimony persuaded some but infuriated most of them.

Acts 18:8-11

When Paul announced that he would turn to the Gentiles, he did not desert the Jews entirely for he preached in the house of Justus, who was a worshiper of God, next door to the synagogue. There Crispus, who was the chief ruler of the synagogue, believed on the Lord Jesus Christ and was saved. He was one of the persons whom Paul baptized (I Corinthians 1:14). The members of his household also accepted Christ as their Saviour.

The bitter opposition of his enemies had almost crushed Paul. Discouraged by the small results of his work and the turn of events in Corinth, he was on

the verge of departing. He was ready to go to more fruitful fields but the Lord encouraged him to remain there. The Lord commanded him to stop being afraid and to keep on preaching. He assured Paul that if he would do so no man would harm him. When one is sent by the Lord to do some work, he is immune from danger and harm until his work is done. When any Christian labors under the Lord's direction and according to His will, he is assured that the Lord will be with him and will protect him. Paul was also promised success in preaching the gospel at Corinth.

Acts 19:8-10

In Ephesus Paul entered the synagogue to witness to the Jews, his brethren in the flesh. He was neither ashamed of the gospel of Christ nor afraid to preach it. Coming from a brilliant mind and a Spirit-filled heart, his preaching was characterized by boldness, reasoning, faithfulness and persuasion (verse 8). When Paul assailed their spiritual blindness, idolatrous worship and resultant sin through public, persistent, courageous, uncompromising preaching, some were led to

INTERNATIONAL SERIES

Worshiping In The Congregation

Christian worship is the proper recognition of the worth of God our Creator and Sustainer, an adoration of His person and a veneration of His name. True worship of God involves adoration, reverence, thanksgiving, confession, praise, love, submission and commitment. All worship somebody or something. Whatever receives our first allegiance is what we worship.

Worship in the congregation is essential for spiritual growth. It elevates character and improves conduct. Furthermore, through faithfulness in worship in God's house Christians give a convincing testimony to the unsaved. Worship will contribute much to our lives and will determine the effectiveness of our service.

Commitment to worship Psalm 122:1-9

Through the centuries God's children

faith in Christ, while others rejected Christ and hardened in unbelief. It is solemnizing to note that when the Word of God is heard its effect is either to harden or to enrich the life, the result depending upon the attitude of the individual toward the Word. In this case, those rejecting the Word willfully and deliberately began to slander the preacher, to insult the Son of God, to ridicule His claims and to blaspheme Him before the crowd.

Paul found a rare opportunity to preach in the synagogue and he did not fail to make the most of it. At the end of three months, the opposition of the unbelieving Jews to the gospel of Christ was so strong that it became advisable for Paul to find another place in which to conduct the services and to preach the gospel. Paul and the other believers withdrew from the synagogue and secured the building in which Tyrannus conducted his school. It was a solemn day when they withdrew, because with them went the truth and the blessing of God. However, this withdrawal meant the furtherance of the gospel, because "All they which dwelt in Asia heard the Word of the Lord."

have participated in public worship in order to hear Him speak to them through His Word, because of their personal longing to please Him, and in order that they might receive the strength which comes from fellowship with those of kindred minds and purposes. To them public worship has been invaluable and indispensable. Those who have neglected to worship God publicly have deprived themselves of much spiritual strength and encouragement. The public worship of God is the privilege and the duty of every Christian.

Participation in corporate worship is an event toward which the obedient children of God in all generations have looked with great and joyous anticipation. Real worship of God is always a joyous experience for those who know and love Him.

David had missed so much the joyous privilege of worshiping regularly in the house of God. When the opportunity was afforded him again, and he was invited to enter "the house of the Lord" in Jerusalem, there was great joy in his heart. Is there a response of gladness in your heart, as there was in the case of David, each time that you have an opportunity to enter the house of the Lord to worship Him? Or, do you frequent the house of worship out of force of habit or because of what somebody might think or say in the event that you failed to do so? If you are not glad and grateful for the privilege of worshiping God along with others, you should urgently request Him to forgive your wrong attitude and to give you the desire to worship Him publicly. The fact that so many are not permitted to engage in public worship, as we are, should cause us to be all the more grateful for the privilege which is ours and to make the most of the inspiration which is derived from the services in the sanctuary of our Lord.

We admire David and his companions for their intercessory prayers for Jerusalem and its inhabitants, as they earnestly prayed for peace to prevail. Their thinking of the security and well-being of the people — physically, intellectually, materially and spiritually — should inspire us to pray for the peace and spiritual prosperity of those who worship God with us.

Continuance in worship Hebrews 10:23-25

Christians are urged to be true to the avowal of their faith in Christ on the ground of the faithfulness of God in fulfilling His promises. We are challenged to put our minds to the task of taking thought of others — their beliefs, needs and longings. Let us so incarnate the Spirit of Christ in our lives that our conduct will cause others to want to live the kind of life and do the kind of works they see exemplified in us.

God's Word enjoined and His Son practiced public worship. While it is possible for the Christian to worship God in solitude, it is incumbent upon him to join his fellow Christians in public worship. Church services provide a marvelous opportunity to instruct believers, to strengthen their faith, to incite them to good works and to increase their love for and devotion to Christ; also, to introduce unbelievers to Christ.

We are urged not to forsake the assembling of ourselves for Christian worship. We should go to church to worship God, to hear Biblical instruction, to enjoy Christian fellowship, to receive spiritual inspiration, to prepare for service and to set a worthy example. It is utterly impossible for anybody to do his best for God and humanity without the strength which comes from divine worship.



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A Different View Of Appalachia

By David Jackson
President,
Oneida Baptist Institute

TODAY, as I look again at these beautiful mountains and the little village of Oneida which is very much a part of Appalachia, I sincerely wish that many who are earnestly concerned about this poverty stricken section could look from my window. Some would be surprised at what they see, or perhaps, at what they do not see!

There has been such an emphasis placed upon an unfortunate segment of this region's inhabitants, that far too many people see only visions of ignorance, illegitimacy, destitution, human suffering and, in general, despair at the very mention of the name Appalachia. Concerned people have had painted for them so many pictures of destitution, by modern methods of mass communication, that the words "destitution" and "Appalachia" seem synonymous to many Americans outside the Appalachian Region.

I write this not to criticize those who are making a sincere effort to help struggling Americans who really need help, nor to criticize those who are interested in making it possible for the people of Appalachia to help themselves. Many individuals do need individual help and Appalachia, as a whole, does need outside assistance to give her an opportunity to help herself.

On the other hand, this article is intended as an indignant censure of those who viciously paint a distorted scene and present it as a true and total picture of Appalachia as a whole, implying that all who live in the region are greatly to be pitied and are beyond helping themselves.

Recently, I read an article, concerning my village and its immediate area, that was so distorted I believe righteous indignation would have excused me if I had given way to my impulsive desire to seize the author by the heels and shake him until his clever scheme

for raising money did not seem so clever after all!!!

The article, in one sentence, suggests that most of the people of this region are feeble minded because of the practice of marrying one's kin. In another sentence the article states that most of the girls at the age of fourteen have already had at least one baby and often this was by their father or brother. On and on it describes the ignorance of these people in the "boondocks," implying that all are destitute, helpless creatures. The crowning yet revealing blow comes with the sweeping statement that only the author's organization is doing anything to relieve the misery of these pitiful creatures. He does not bother to tell of the churches of the community or of the comparatively new, three hundred thousand dollar public elementary school which boasts a number of teachers with master's degrees. Nothing is said of the Oneida Institute, which has been serving these struggling Americans since 1899 and whose influence started the very work that the author's organization has sought to carry on in recent years.

Many of the fine workers in the organization the author represents have been embarrassed by the many false implications made by their sensation-seeking author. I do not seek further embarrassment for these good people, but I do wish to point out to you, my friends, the need to beware of such pictures of Appalachia. They are distorted and their motives for being presented are not worthy of your concern!

Yes, I do wish you could see from my window. The scene is quite different from the one often presented. It is true that one can see a number of the inhabitants that are culturally and educationally retarded, but the other side of the picture begins to come into focus

when one remembers that even in this little school of Oneida, approximately 75 percent of the graduates go on to further educational training. I feel sure it will be quite a surprise to many of you to know that in this community of approximately 500, by just making a cursory count, 35 college graduates, several of whom have completed four years of graduate work beyond their college degree can be counted!

Coming into this area 12 years ago from the aristocratic bluegrass country of Kentucky, I was surprised to find many people culturally advanced beyond anything I had known in the bluegrass. Some of their ways were different, but often the differences were quite refreshing. Integrity, honesty, sincerity, pride — these are realities in the lives of many of these fine mountaineers!

How do you picture Appalachia? Come. Look through my window. You will not go away thinking of these people as a lost generation almost beyond help. I take pride in the fact that I, an outlander, have been accepted as a citizen of this wonderful region of our United States.

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BAPTIST FORUM



(Continued from page 5)

requests for our nationwide and world-wide causes could have been met if only 35¢ more per capita mission money had been available.

Last year the Home Mission Board had 123 trained and dedicated volunteers who could not be "sent" because there were no funds. It takes 5,000 Southern Baptists to support one home missionary. Last year the increase to the Foreign Mission Board nearly equaled the devaluation of the dollar and one-half of all requests from the 75 countries where our missionaries serve were unmet because of lack of funds. It takes 4,500 Southern Baptists to support one foreign missionary.

Fourth. Give the special foreign, home and state mission offerings a strong church-wide emphasis. The Lottie Moon Christmas Offering provides funds for one-half of all our foreign missionaries. The Annie Armstrong Easter Offering provides funds for one-half of all our home missionaries. The various state mission programs are strengthened by funds through the special state mission offering.

Being a deacon is not a title of honor; it is a badge of servanthood. No greater service can be rendered a church than to lead it into a full commitment to missions which is simply a fulfillment of the Great Commission.

Yazoo City, Mississippi Owen Cooper
Deacon, First Baptist Church

APPRECIATED PENDERGRAPH

Dear Editor:

I feel led to share with *Western Recorder* readers some thoughts at the recent passing of G. R. Pendergraph. I Samuel 25:1 says, "And Samuel died; and all the Israelites (people of Lord) were gathered together, and lamented . . . him, and buried him in the house of Ramah. . . ." At the risk of eulogizing or praising man too much I

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reminisce as I'm sure others have done in these past few days.

I first became acquainted with Garland Pendergraph when I attended my first Pastors' Conference in 1958. As a pastor in the mountains of eastern Kentucky and West Virginia for 10 years prior to coming to Ohio, I had the opportunity to view and personally appreciate his work. There is no doubt in my mind that the Lord has used this servant not only in the rural and mountain churches but also he was as adept at working with churches of any size. Thus he manifested that rare quality of a truly educated person who is comfortable enough and versatile enough to communicate, lead and work with the most humble, uneducated and the person who has had the privilege of education.

On two occasions I had Brother Pendergraph with me for a week in our church in delivering messages, surveying and visitation. I well remember a comment made by one of our men, who has been in several churches and heard many messages through the years, "This has been the best series of sermons I have ever heard."

Last fall during our church launch week Brother Penn shared with us the different aspects of the "Mission" of the local church. I realized his depth of insight and deep dedication to the Biblical concept of the local New Testament church. During this time Broth-

er Penn stayed with my family and we again had the privilege of fellowship with him. He shared with us some more of his experiences during these many years of working with churches in reminding them of their calling and responsibility as His people.

He will long be remembered and not very soon forgotten by many pastors to whom he and his wife gave a listening ear and to laymen whom he challenged to rise to the call of God.

So to the Lord I say thank you for permitting me to be saved and privileged to rub shoulder with such a friend, servant and comrade.

Loveland, Ohio Bill Nichols

A GREAT MEETING

Dear Editor:

On July 10-12 I attended a Pastors and Laymen Conference at Jonathan Creek. I have attended these meetings every year for the past ten years but this year was the greatest meeting I have ever attended and I wish more preachers and laymen could have attended. Of course, there was a sad note in that Brother G. R. Pendergraph, the man almost all Baptists knew and loved, was not there.

But I thank God for the wonderful program he had for us and for such a wonderful man. I have never exactly understood the three persons of the Godhead: God the Father, God the Son and God the Holy Spirit. We had a teacher from the Seminary named Wayne Ward who could really explain it so you could understand it. He was just marvelous on the Holy Spirit. We also had a preacher, Brother Ray Roberts from Ohio, who preached several sermons that were marvelous on the work and duties of a church.

Sturgis, Kentucky E. M. Cullen

The Lord's Day (Continued From Page 3)

need for worship. What troubles me now is that my youngest son will probably never ask that question about why Sunday is different! In destroying the uniqueness of the day we are silencing its symbolic witness and hushing those important questions related to the kind of holy life to which it once quietly pointed.

There is another side to this entire matter, however. Christians are now in a position to be more responsible in worship and more authentic in witness. The new laws have not changed the day for us — they have only changed the possibilities for our observance of that day. Our position is now that of Christians prior to the fourth century. In an irreverent society we are a minority. There are now numerous options to church attendance. The very law of which so many despair has freed us to demonstrate even more effectively how important the day is.

In reality, we do not want people to come to church because the stores are closed, but because they want to worship God. We do not want men to give up golf for worship because golf courses are closed but because men love God more than golf. The law which disturbs us has given us an uneasy freedom — a freedom in which we can demonstrate worship born not out of habit or convenience but out of commitment.

I cannot dictate to you how your Sundays should be spent nor will I be your judge on how you spend them. I can, however, assure you that the New Testament intended that Sunday be used for worship. It is not the Sabbath. It is the Lord's Day! And remember: He whose day it is, is the one to whom you are ultimately responsible for your observance of it. It is the Lord's Day!

Statement On Sunday Observance By Christians

The Christian Life Committee of the Kentucky Baptist Convention's Executive Board has called on all Christians to "observe the Lord's Day in keeping with his commitment to Christ rather than out of habit or convenience."

The call came from a statement recently adopted by the committee in which it was noted that "no govern-

mental body can strike down or transcend the basic precepts of Biblical morality."

The statement said that with recent enactments by the state's legislature, "we are now in a position to greatly enhance our witness to the distinctiveness of Christian morality."

Below is the text of the statement:

Sunday opening versus Sunday observance

Recently, the Kentucky legislature enacted a bill striking down traditional Blue Laws. This action paved the way for further secularization of the Lord's Day by legalizing Sunday business operations. Reactions by businessmen have ranged from an eager readiness to exploit another day for revenue on the part of some, to a discomfiting moral dilemma by others. Among sensitive Christians, there may be a disquieting despair. Against this background, the Christian Life Committee of the Kentucky Baptist Convention offers two reminders:

(1) As Christians, we need to remember that the validity of moral responsibility is not dependent on legislative action. Christian morality and the law of the land may or may not be equated. For the Christian, the vote of no governmental body can strike down or transcend the basic precepts of Biblical morality.

(2) Therefore, neither the despair nor the hope of a Christian is dependent upon recent enactments. In fact, within the context of this new freedom, we are in a position to greatly enhance our witness to the distinctiveness of Christian morality. The new law does not force any person to either work or shop against his conscience. The Christian is now in a position to observe the Lord's Day in keeping with his commitment to Christ rather than out of habit or convenience.

Ministers' Golf Tourney Planned August 28-29

A ministers' golf tournament is planned for August 28 and 29 at the Midland Trail Golf Club on Shelbyville Road east of Middletown. In order to qualify for competing a minister must be accompanied by a young person, according to planners of the tournament.

Entrance fee will be \$10 per person. The fee will be used to rent the course and for prizes to the winners. Jack Yelvington, pastor of Morningside Baptist Chapel, Louisville, and a leader in planning the tournament says the first day's play in the 36 hole affair will be used for qualifying and for determining the handicap and flight of each player for the remainder of the tournament.

All ministers interested in participating in the tournament should address their requests along with a check for the entrance fees to Jack Yelvington, P.O. Box 703, Southern Baptist Seminary, Louisville, Kentucky 40206.

Georgetown Receives Grant For Giddings Hall Renovation

The Kresge Foundation of Birmingham, Michigan, has authorized a \$50,000 challenge grant to Georgetown College, it was announced jointly by Ira J. Porter, chairman of the college board of trustees and Robert L. Mills, president of the college.

The grant will apply toward the renovation of Giddings Hall, located on the main campus of the college.

Estimated cost of the renovation project is \$750,000. The Kresge grant is contingent upon the raising of the balance needed for completion of the project by September 15, 1973.

After renovation, Giddings Hall, one of the most historic buildings on campus, will house all of the administrative offices. These will include offices of the president, vice president, executive dean, dean of women, dean of men, development, public information, alumni, business affairs, institutional research, estate planning, placement, academic dean and admissions.

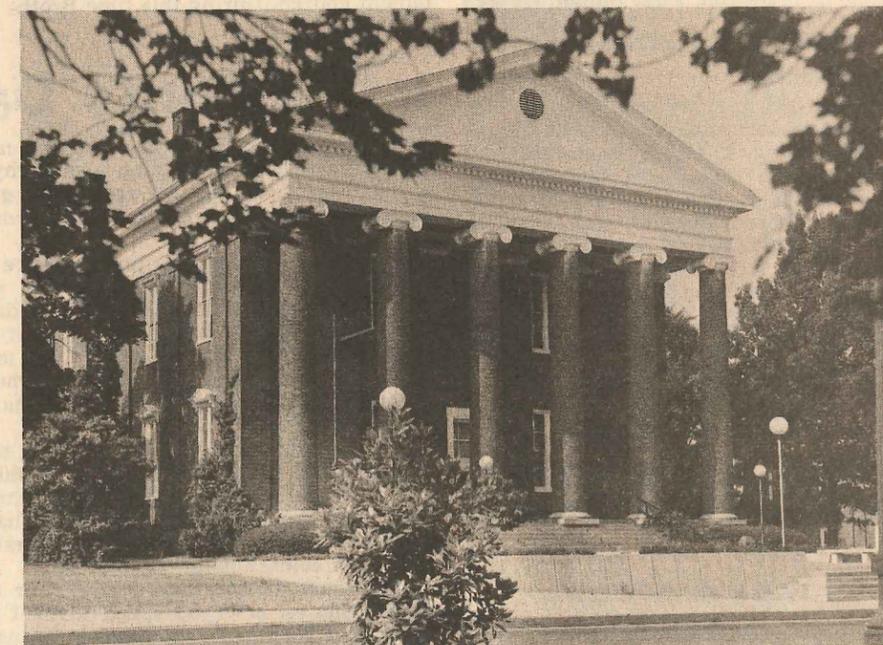
In addition, there will be conference rooms, student records room, interview room, reception areas and clerical offices.

Named in honor of the college's fourth president, Rockwood Giddings, the building was completed in 1840 by student and faculty labor. It is made of brick baked on the campus from a clay deposit located near the building.

Giddings Hall is considered one of the finest examples of Greek Revival architecture in America.

Last year, the Kentucky Heritage Commission cited Giddings Hall and

six other Georgetown College buildings as state landmarks. A ceremony was held on campus during which the college received special certificates for each building cited.



Historic Giddings Hall, completed in 1840, is center of Georgetown College campus.