

“And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation.” (2 Corinthians 5:18)

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Furlough

Mr. and Mrs. Bradley D. Brown may now be addressed c/o First Baptist Church, 10914 Georgia Avenue, Wheaton, Maryland 20902. When they were appointed by the FMB in 1963, she taught school and he was pastor of Union Baptist Church, Defoe, Kentucky.

Mr. and Mrs. Jim Leeper and family are returning to the States for a six month furlough beginning July 24. He will be available for mission emphases, supplies, revivals and other services while in the States.

The Leepers are the only representatives of Southern Baptist Foreign Mission Board in Turkey. Their address while on furlough will be 618 Fifth Avenue, Dayton, Kentucky 41074; telephone (606) 581-1365.

Mr. and Mrs. Dewey E. Mercer may now be addressed at Samuels Apartments 2, Southern Seminary, Box 424, Louisville, Kentucky 40206. Mercer, a native of the Central City area, was pastor of New Hope Baptist Church, Moorman, before his appointment by the FMB in 1955.

Mr. and Mrs. R. Edward Nicholas may now be addressed at First Baptist Church, 119 South Twelfth Street, Oakdale, Louisiana 71463. Mrs. Nicholas, the former Anne Youngblood, was born in Harrodsburg.

Mr. and Mrs. J. Boyd Sutton may be addressed: Haywood Road, Box 209, Hendersonville, North Carolina 28739. Mrs. Sutton, the former Joan Riffey, was born in Louisville.

Mr. and Mrs. C. Penrose St. Amant may now be addressed at Baptist Theological Seminary, 8803 Ruschlikon, Switzerland. At the time they were employed by the FMB in 1971, he was professor of church history at Southern Seminary.

Others

Dr. and Mrs. William C. Gaventa may now be addressed at 3914 Elmwood Avenue, Louisville, Kentucky

40207. After their resignation from overseas service in 1965, Dr. Gaventa worked at the Veterans Hospital in Louisville. In April he was employed as a special project physician. They will spend a year in Nigeria.

Mr. and Mrs. J. Randall Jones may now be addressed at 407 Gay Street, Brandenburg, Kentucky 40108. Jones was born in Murray. Mrs. Jones is the former Lawanna Cain of Owensboro and Newman. At the time of their appointment by the FMB in April he was pastor of Nolynn Baptist Church, Hodgenville.

Mr. and Mrs. John Allen Moore should be addressed at Gheistrasse 31, 8803 Ruschlikon, Switzerland. Before they were appointed by the FMB in 1938, he was pastor of a church in Salvisa.

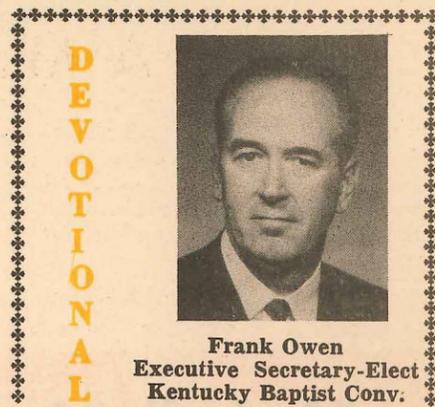
Miss Carolyn Noffsinger may be addressed at 319 West Fourth Street, Beaver Dam, Kentucky 42320. She has completed a two-year term of service as a missionary journeyman in Liberia.

Mr. and Mrs. Richard E. Walker may now be addressed c/o First Baptist Church, Box 189, Murray, Kentucky 42071.

Church Chuckles by CARTWRIGHT



"In this prayer, Senator, could you give a little more credit to the Lord and a little less to the Republican Party?"



Frank Owen
Executive Secretary-Elect
Kentucky Baptist Conv.

O Happy Day

Almost a half century ago, on a Sunday afternoon, the church at Elvins, Missouri, assembled on the creek bank, a mile and a half from town in front of Pleasant Valley School.

Most of the crowd gathered on the higher, wooded side of the creek beneath the shade of the old sycamore, whose bare roots dangled in the water that was known as the "baptizin' hole." The choir assembled, as was customary, on the other side which was a gravel bar, sloping down to the water's edge.

The service began with the singing of the old hymn:

"O happy day that fixed my choice
On thee, my saviour and my God!
Well may this glowing heart rejoice
And tell its raptures all abroad."

A protruding flat rock ledge formed the bottom on one side, where the depth was just right for the baptism of us little fellows. Father led us out into the water from the gravel bar, lifted us across the deep recession at mid-stream and stood us on the solid rock. There he baptized us, "in the name of the Father and the Son, and the Holy Spirit."

As I came up from the water and made for the bank to be wrapped with blankets by the ladies waiting there, the choir sang, as was customary when each new church member came out of the water:

"Happy day, happy day,
When Jesus washed my sins away!
He taught me how to watch and pray,
And live rejoicing every day;
Happy day, happy day,
When Jesus washed my sins away!"

It has been a long time and I have come a long way since.

"Thro' many dangers, toils, and snares,
I have already come;
'Tis grace hath bro't me safe thus far,
And grace will lead me home."

Informed Baptists depend on
WESTERN RECORDER

A Ministry Of Reconciliation

God is a reconciling God seeking to eliminate the estrangement between God and man, and seeking to bridge the gap created by alienation among men. Christians should be agents of reconciliation in the world.

A ministry of evangelism

In II Corinthians 5:18-20 the ministry of reconciliation is primarily a ministry of evangelism. Christians are obligated to bring men the reconciling message, that they may be reconciled to God. That evangelism is the primary ministry of reconciliation is a logical implication of the theology of reconciliation. The doctrine of reconciliation in the New Testament refers primarily to the relationship of God with man. Hence the primary mission of reconciliation is to bring men into a right relationship with God.

Man's deepest need is right relationship with God. It is the primary need of life. His alienation and separation from God are painfully real. The ministry of bringing men into right relationship to God is committed to the reconciled ones. They have experienced reconciliation. They should share the experience with others.

The message of reconciliation is the primary instrument of their ministry. The message is clear. God has taken the initiative in Christ to reconcile an alienated world to himself. It is made possible in the redemptive work of Christ. It is realized in the forgiveness of sin. The reconciled ones are capable of sharing such a message with an alienated world. Thus the heart of the invitation to the world is the plea, "Be reconciled to God."

The reconciled ones serve as ambassadors in their world to carry the message of Christ to the alienated world. They are the agents through whom the message of reconciliation is given to the world. The Christian will voice to the world God's urgent entreating invitation to reconciliation.

This aspect of the ministry is underscored further in the passage when Paul adds, "We pray you in Christ's stead . . ." The word "pray" is the word which normally means "to beg." It basically means to ask as in prayer. The Christian as a reconciling agent pleads with men to be reconciled to God. It becomes apparent that his ministry is an urgent one and achieved through compassionate involvement.

To accomplish the ministry of reconciliation the Christian must share with the world the word or message of reconciliation. This word of reconciliation has been given to Christians. It is to be a shared word. The world in its ali-

enation from God needs that word. No greater or more primary responsibility rests upon the Christian than this — sharing the word of reconciliation with the world.

The ministry of peacemaking

Christians as agents of reconciliation not only serve (minister) to bring alienated mankind into favorable relationship with God, but they also serve to bring alienated men into favorable relationship with one another.

The world is filled with anger and hate. Men are gathered in hostile camps and look at each other with angry and threatening eyes. The world is hurt by the deep alienations that separate men from their fellows. The Christian in such a world is a healer, a reconciler. In the words of Jesus he is a peacemaker.

Let it be clear there is little hope for reconciliation among men until man is reconciled to God. The ministry of evangelism which seeks to bring men into right relationship with God is primary. Then, men reconciled to God become reconcilers — peacemakers in a troubled world.

The aim of the Christian as a reconciler is to lead men to peaceful fellowship with one another. Jesus expressed it when he said, "Blessed are the peacemakers: for they shall be called the children of God" (Matthew 5:9). Nothing so identifies the believer as a child of God as his ministry of reconciliation in the world. As a reconciler among men he is to convince men of the possibility of reconciliation with God. Then he is to proclaim the message of reconciliation among men. Essentially that message says that men are one in Christ. The dividing walls of hostility have been broken down. Because of the cross "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free . . ." (Colossians 3:11). In Christ we are all one (Galatians 3:28). The Christian's responsibility is to announce such a message to the world and to summon men to the realization of such unity. As a reconciler the Christian not only proclaims the essential unity of man

Editor's Note: This is the second of two articles dealing with the theology and ministry of the World Mission of Reconciliation Through Jesus Christ, a project of the Baptist World Alliance. The author is **Jesse Northcutt**, dean of the school of theology, Southwestern Seminary, Fort Worth, Texas.

but he works in practical ways to achieve it. He assists in breaking down the dividing walls of hostility that men may be one.

There is the dividing wall of national pride and jealousies. If reconciliation among men is to be achieved this wall must be broken down. It is true that a good Christian is a good patriot but his patriotism does not prevent him from seeking fellowship with men across national lines. He not only seeks this fellowship for himself, he exercises a role of reconciliation. He stands between men of hostile nationalisms and seeks to heal the breach created by such hostility. There is the dividing wall of racial prejudice and hatred. The Christian will be proud of his race but he will not permit such pride to create in him a prejudice that leads to hate. As a Christian he will seek to lead men of all races to understanding fellowship. The Christian will be a healer in the midst of a world of racial hurts.

There is the dividing wall of economic and social distinctives. Christians may live in almost any level of economic and social existence. Regardless of his circumstances the Christian will refuse to indulge in class prejudice and hatred. Not only will the Christian achieve a peaceful relation with others in himself, he will become a reconciler among men.

There is the dividing wall of political ideologies. Christians of the world live under different political systems. They may or may not believe in those systems. Whatever his political ideology, a Christian will not indulge in political prejudice and hate. He will live peaceably with men in the area of his political identifications. He will seek to build bridges of fellowship among people of the world who live under different political systems.

There are dividing walls of advantage and disadvantage. Some Christians live among the advantaged peoples of the world. Others live among the disadvantaged peoples. The Christian will refuse to accept the prejudices and hates of this group. He himself will live at peace with others. He will be an active agent to achieve reconciliation in the world.

The Christian as a reconciler — a healer of the world's hurts — will be an advocate for peace in the world. He himself will live by the principle of love. He will become an evangelist, redoubling his efforts to bring men to fellowship with God. When men love God supremely they will love their fellowmen devotedly. Reconciled to God — then reconciled with men.

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

Vol. 146 August 12, 1972 No. 31

C. R. DALEY, Jr. Editor
G. A. PRICE, Jr. Business and Circulation Manager
BOB TERRY Associate Editor
MARTIN O. REED Superintendent of Printing

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

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An Inexpensive But Priceless Gift

Expressions of appreciation cost less and are worth more than most anything on earth. Almost everyone responds to expressions of gratitude and often such encouragement is the difference between happiness and unhappiness.

The ministry is no exception. Many a pastor and staff member would work harder and be happier if he only knew his ministry was appreciated. Too often we wait until a pastor has resigned to let him know how much he has meant to us. Many pastors upon resigning really mean it when they say if they had known how the people felt they would have never decided to leave.

Somehow we have difficulty bringing ourselves to be expressive of our appreciation. We are like the old New Englander sitting on the porch in the late afternoon smoking his pipe and rocking while he reflected sentimentally. Turning to his wife who was also rocking while knitting, he said, "You know, Molly, you have meant so much to me for so many years it's almost more than I can do to keep from telling you."

Any expression of appreciation to a pastor must be genuine, sincere and spontaneous. When the only way out of the church is the door where he is greeting people, the automatic, "I enjoyed your sermon, pastor," means very little. On the other hand a personal note of appreciation to him makes any day brighter.

There is one thing more deplorable than failing to express gratitude to a pastor who deserves it. This is for a pastor to arrange for recognition and bestowal of honor for himself. Unfortunately there are some preachers vain enough and brazen enough to arrange recognition for themselves or to have their special cronies do it. One who wants and expects it is seldom due expressions of appreciation and honor.

Why bring up this subject? A recent action of the

Communication Is Not Abdication

One of the most crucial and difficult challenges of our day is meaningful communication between adults and youth. Too much might be made of the generation gap; nevertheless it is real. It is painfully felt by parents in the home, teachers in schools, pastors and

Hawesville Baptist Church serves to suggest it. The congregation not only loves and appreciates their pastor, Charles Smith, but also has found a way to express it. The members selected his birthday as an occasion to express their feelings and planned a recognition dinner in his honor. A gift of money was presented to him and his wife, Dorothy, but spoken words of appreciation doubtlessly were far more treasured by the pastor.

Randy Shultz was the church spokesman and the following is part of what he said. "He has the greatest calling any man can have. . . . He has been set apart and selected by God as a minister of His word. . . . He is expected by many to get up early and work seven days a week. He is expected to spend much time in study and preparation, to visit the sick and shut-ins. He is expected to bury the dead and to join in marriage those that he feels it is God's will to be joined. He is to preach the word, to witness to the lost and to the wayward Christian. To counsel those in trouble, and to be shepherd of the flock and a member of each committee appointed by the church. He is expected to do it all without much or any help and never, no never, be disturbed by anything. . . . His boss is the Lord, plus every member in the congregation. . . .

"He has the toughest job there is. . . . Do we constantly uphold him in prayer, support him as God's man, love him with all our heart? The answer, of course, is that we haven't done what we should in the past. . . . but this is our humble way to say thanks, you've very special to us and we plan to be a better people in the future than we have in the past."

This is not to suggest another special day in the denominational or church calendar. Heartfelt gratitude cannot be structured nor denominationally promoted. It is not a duty, it is a privilege. Each congregational and individual member must find a natural way and a time to express it.

Try it, you'll like it and so will your pastor.

youth workers in church, officials and teachers in colleges and anywhere else one looks.

There is danger of two extremes in trying to communicate with the young generation. One is to be so unbending as to lose touch with alienation as the

sad consequence. The other is to be so bending as to surrender convictions with abdication of responsibility as the tragic result. The challenge is to maintain communication with and the respect of youth without compromise of eternal principles and unchanging moral standards. How to walk this tight line without falling off either side is our challenge.

In revolting against traditional standards youth today make much of ridiculous Puritan ethics and outmoded morality. And there's enough truth in this criticism to require serious reexamination. No doubt we have confused righteousness with rule keeping and equated goodness with refraining from drinking, dancing, wife beating and the like. In some ways we have been more like the Pharisees than like Jesus.

While admitting this we need to remember the answer for legalism is not unbridled license and that permissiveness is not the only alternative for Puritanism. It was ridiculous in Puritan New England for a sea captain arriving home on Sunday from a long voyage to be legally punished for kissing his wife on the Lord's Day. But there's something far worse than such legalism. This is for the captain's wife in the name of situation ethics to be carrying on with several men while her husband was away.

The responsibility of adults is to avoid both extremes and to teach youth to do the same. In this effort we must listen sincerely and consider carefully the viewpoints of youth before we arrive at final conclusions. There must be better reasons for finalized policies than this is the way it has always been.

To give conscientious consideration to the views of youth doesn't mean to capitulate. An open mind

and soft heart need to be accompanied by a stiff backbone. To know how far to go saying, "yes," before pronouncing a firm, "no," is the important thing.

In deciding how far to go along with the desires of youth we should remember that youth has always tended to take as much liberty as is allowed. This is the way it was when today's adults were growing up and this is the way it will probably always be. If "halt" is ever said, it has to be said by adults. This is as expected. After all, parents and teachers should have learned some things with age and experience which children and students cannot know.

Maybe an example will serve to show what the paragraphs above are trying to say. About twenty years ago when I was a faculty member of a Baptist college the rules for boy-girl relationships were quite strict. I recall a faculty discussion of the conduct of a couple who walked across the campus holding hands. As dean of men I was assigned the duty of discussing this matter with the couple and informing them to refrain from such conduct. Today on college campuses not only is such display of emotions taken for granted but the girls as well as the boys are pressing for no restrictions at all as to when to go out and when to come in. Rules forbidding the holding of hands are unrealistic. On the other hand a policy of no regulations as to hours for girls to come in is tragic.

There's no way around it. To communicate with today's youth without agreeing completely to their desires is hard. As important as it is, communication at any price is not worth it. Communication is not abdication. When it becomes so, we had better give up communication efforts.



PRAYER FOR VIETNAM

Dear Editor:

The Southern Baptist Convention stated at their convention in Philadelphia, June, 1972, that "the United States should pull out of South Vietnam only when independence for that land is attained and United States prisoners of war are returned."

There is only one possible way that the United States can achieve that goal: a "Seven Day and Seven Night" prayer vigil. That is the only intelligent way to attain a rapid and just conclusion of the war.

Do not consider serious negotiations with North Vietnam, a peace settlement should not take place until after the seven day prayer vigil is over.

A date should never be set for the United States to unconditionally with-

draw from South Vietnam or any part of Indo-China until we are ready and North Vietnam has been crushed.

No, the replacement of South Vietnamese president Nguyen Van Thieu by a communist type of coalition government will not be necessary at all. Louisville, Ky. Miss B. Lue Riddle

RESPONSE TO LETTER

Dear Editor:

Early in February I wrote your paper and 13 other Southern Baptist state papers with a plea for help. In the last six months, God has worked mightily through the influence of the Baptist state newspapers. My plea in February was for several categories of Christian workers who would come to our state and find secular work. We invited min-

isters who would come, find employment, and begin a new church from scratch in a city that had no Southern Baptist witness. We invited men called in the field of religious education to come and assist a weak, struggling church.

Over 120 persons wrote from 18 states across the nation. Two new missions have already begun and the prospect of another four beginning in 1972 is quite probable. Three pastorless churches now have pastors as a result of the response. Four weak church congregations now have volunteer staff help as a result of the article. Letters continue to come in weekly of those interested in serving in Nebraska. Over 20 people have visited Nebraska in regard to serving here since the letter first appeared.

We praise God for His graciousness in sending his ministers to Nebraska. We thank your state paper for the role it played in helping these men find a place of service for their lives.

Omaha, Nebraska C. Burt Potter, Jr.

'Western Recorder' Business Manager George Price Enters Private Business

George A. Price, Jr., business and circulation manager of the *Western Recorder* since June, 1966, has resigned to accept a business offer in Louisville. He will become general service manager for Doublemont Chevrolet Incorporated on August 15. He will be available in an advisory capacity to the *Western Recorder* until his successor is chosen.

Price is a native of Missouri and was reared in Kansas City, Kansas, where he graduated from Argentine High School in 1939. He served as a flight engineering instructor in the United States Air Force from 1943 to 1946 and was service manager for an automobile agency in Kansas City when he was licensed to preach in 1950 by the Berean Baptist Church, Kansas City, Kansas.

A graduate of Georgetown College in 1953, Price attended Midwestern Baptist Seminary for two years. He



Price

served as associate pastor of the Georgetown Baptist Church and pastor of Glen's Creek Baptist Church while a Georgetown student. He was also employed temporarily as business manager of Georgetown College.

For nine years he was pastor of the Berean Baptist Church in Kansas City, before moving to St. Joseph, Missouri, to be pastor of the Patee Park Baptist Church for four years. He served as moderator of the local association in Kansas City and was the Kansas Baptist representative on the Southern Baptist Annuity Board and the Southern Baptist Foundation.

Price says he does not regard his decision as "leaving the ministry." He hopes to continue to be used by Kentucky Baptist churches and by the denomination. He considers his new work as essentially little different from what he has been doing.

Price is married and has three children: Susan, a recent graduate of Georgetown College; Mark, who attended the University of Kentucky and now is employed in Louisville; and Rebecca, who will enter junior high school in September.

Parochialism Scored By New York, Pennsylvania Federal Courts

Unanimous three-judge federal courts in New York and Pennsylvania ruled on July 21 that state laws diverting public funds to the support of parochial schools violate the constitutional provision for the separation of church and state.

The Pennsylvania court, ruling in *Lemon v. Sloan*, issued a permanent injunction against a 1971 state law to provide tax aid to parochial schools through the device of tuition reimbursements to parents. In April the court had spelled out that "the state has no more power to subsidize parents in providing religious education for their child than it has to subsidize church-related schools to do so."

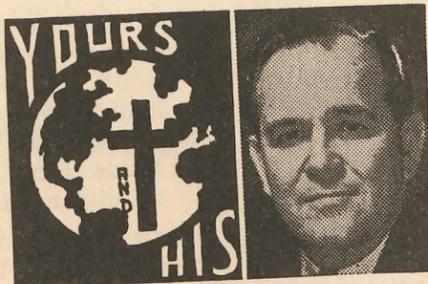
The New York court handed another defeat to Governor Nelson A. Rockefeller and the parochial school aid lobby when it ruled unconstitutional the state's 1972 program designed to provide \$4 million to parochial schools for building repair and maintenance. The court has still to rule on other sections of the New York law which would aid parochial schools through a combina-

tion of tuition grants and income tax credits.

Both the New York and Pennsylvania suits were brought by coalitions of religious, educational and civic organizations including Americans United for the Separation of Church and State.

The rulings were hailed by Americans United executive director Glenn L. Archer as "two more significant contributions to the legal barriers erected by the Constitution and the courts to protect the religious liberty of all citizens and the American principle and tradition of separation of church and state."

"All these federal court rulings on tax aid for parochial schools since June 28, 1971 — eleven of them now — should make it clear to lawmakers and special interest lobbyists that our constitutional wall of separation between church and state is strong, solid, and here to stay," Archer added. "Americans United will continue to use the courts to protect the right of every citizen to contribute only to the religious institutions of their free choice." (C/SNS)



Year end nears

The convention year ends August 31. This is always an exciting month for us in the state because it reveals whether or not we reach or exceed the annual goal for the Cooperative Program by that date. This year we are in high hopes that every church will also get excited and send their mission offerings before August 31, so as to share in reaching our state goal.

\$4.2 million goal

The annual goal in receipts from all the churches for the Cooperative Program is \$4.2 million!

How are we doing? Better, but we have a big August goal to reach the annual goal.

As of July 25 we had received a total of \$3,752,558.52 — thus we must receive during the 37 days (last of July and all of August) a total of \$447,441.48 to reach that goal.

August is always our largest month of the year — since it includes the 37 days. For several years we have been falling just a little short of the annual goal but August has been something wonderful! For instance, in August, 1971, we received \$500,373.43; in August, 1970, we received \$416,132.45. So, you see, we have every reason to believe that we will not only reach our total goal this year but go over it. That is, providing every church and every church treasurer is responsive to the challenge and gets your total mission offerings for August postmarked on or before August 31.

Last Sunday August 27

We are fortunate that the last Sunday is August 27 — this will give all treasurers a chance to figure the full month's mission gifts and get the check into the mail before Thursday.

Postmark before August 31

Treasurers should be sure to put your checks in the mail, if possible, before August 31; since the post office must postmark the envelopes. If you put your mail in late Thursday afternoon, it may not get postmarked until September 1. So, to be safe, mail no later than the morning of August 31.

Thank you for your cooperation. Send all gifts to Treasurer, Kentucky Baptist Convention, Middletown 40243.

Harold G. Sanders

WESTERN RECORDER

Foreign Mission Board Projects 175 New Appointments

The Southern Baptist Foreign Mission Board, meeting in Richmond, Virginia, appointed 18 persons to its overseas force, heard its top executive project a possible 175 new appointments by the end of 1972, and voted to bolster financial support for missionaries with 10 or more years of service.

The board also approved a reorganization of its department of missionary education into three new sections, with the present director of audio-visuals becoming head of a new program and product development section.

Executive secretary Baker J. Cauthen, in his report to the board, noted that since the June meeting of the board, 66 missionary journeymen had been commissioned for two-year terms overseas.

Cauthen said that while the number of missionaries appointed this year is expected to be fewer than the 226 appointed in 1971, it is probable that about 175 will have been appointed or employed by the end of 1972. This includes the 66 journeymen.

Beginning next year, Southern Baptist missionaries will receive an allowance based on length of service, according to an action taken by the board.

The allowance, in the form of pay increments, will be \$300 at the end of 10 years of service by the missionary plus \$150 after every five years of additional service.

This means that a missionary couple with 20 years of service will receive an additional \$1,200 January 1, 1973, when the allowance becomes effective.

In approving the longevity allowance, board members were acting on the latest recommendation of a special committee on missionary support.

Previous actions based on the committee's recommendations have dealt with the effects of dollar devaluation, increased Social Security taxation, and rising costs of college education for missionary children.

Money allowances for missionary children and benefits for emeritus mis-

sionaries were increased by board action in June, also effective January 1. Winston Crawley, director of the board's overseas division, explained the need for a length of service allowance in his report to the board.

As missionary children grow up and assume responsibility for themselves the "child allowances" are no longer paid to the missionary family, Crawley said. Thus the family's income drops at a time when parents in other kinds of occupations might feel a letup in financial pressures. This is also a time when the need to save for retirement is a matter of growing concern.

"Arrangements for the support of our missionaries are now much improved," said Crawley. "Missionaries still must exercise care in personal finance, but the support provided does make it possible for them to work in security and with freedom from major anxieties."

In other actions, the board approved recommendations for the reorganization

of its department of missionary education and the election of Fon H. Schofield, Jr., of that department as associate secretary of one of three new sections.

The department, presently comprised of two sections for publications and audio-visuals, will be restructured into three sections: publications, program and product development, and resources and services.

Schofield, for 24 years director of the board's audio-visuals work, will become associate secretary for program and product development. These changes are to become effective on or around September 15.

G. Norman Price will continue as associate secretary for publications and another person will be recommended for the post of associate secretary for resources and services.

Eugene L. Hill remains as secretary for missionary education and director of the department. (BP)

FMB Appoints Kentucky Couple

Mr. and Mrs. W. Raymond Reynolds of Lexington, Indiana, were among 18 persons appointed to overseas service August 1 by the Southern Baptist Foreign Mission Board during a meeting in Richmond, Virginia. As missionary associates, they expect to be assigned to an English-language pastorate in Belgium. Associates are employed for renewable terms of four years.

Reynolds and his family returned to the States last summer from a three year pastorate in Sindelfingen, Ger-

many. Since September he has been interim pastor of Scaffold Lick Baptist Church, Blocher, Indiana.

Born in Lexington, Kentucky, Reynolds attended East Tennessee State College (now University), Johnson City, before serving four years in the U.S. Navy. As a serviceman, he decided to enter the ministry and preached his first sermon while stationed in Maryland.

Following discharge he completed undergraduate work at the University of Florida, Gainesville, and went on to earn the bachelor of divinity degree from Southern Seminary, Louisville.

During his seminary years in the late 1950's he served part-time on the staffs of Central Baptist Chapel in Louisville and Colgate Baptist Chapel in Clarksville, Indiana. He was pastor of First Baptist Church, Weirsdale, Florida, for five years and of Browns Mill Park Baptist Church, Atlanta, for three years before going to Germany in 1968.

He has done refresher work at Southern Seminary during the past academic year.

Mrs. Reynolds is the former Helen Moses of Orlando, Florida. She, too, is a graduate of the University of Florida and of Southern Seminary, where she received the master of religious education degree.

She directed children's work for a year at Central Baptist Chapel while her husband was on the staff there and then taught third grade in the Louisville public schools for a year.



Mr. and Mrs. Reynolds

Is the . . .
Western Recorder
in your . . .
Church Budget?
If not, why not . . . ?
Every Family
deserves to know!

AUGUST 12, 1972

Record Number Joins World Reconciliation Mission

The Baptist World Alliance executive committee learned in Kingston, Jamaica, that 94 Baptist conventions and unions in 83 countries — a number larger than the total Alliance membership — have voted to participate in the Alliance's emphasis known as the World Mission of Reconciliation.

Plans for the World Mission of Reconciliation captured the attention of 220 representatives from 32 nations attending the BWA executive committee as one of the main items of business and concern.

It was the largest attendance and most widespread representation of any of the annual executive committee meetings in the BWA's 67 year history, according to Kentuckian Robert S. Denney, general secretary. Delegates from five countries in eastern Europe attended.

In major business actions, the executive committee adopted a 1973 budget of \$217,500; set a goal of \$319,000 for world relief efforts; admitted the Baptist Convention of Tanzania to membership in the Alliance and made plans for several international meetings in future years.

Joseph B. Underwood, general coordinator of the Alliance's World Mission of Reconciliation emphasis scheduled between 1973 and 1975, reported that response to the evangelism and social ministry program has exceeded expectations.

He explained that the 94 participating conventions and unions in 83 countries is more than the total membership of the Alliance, 92 member bodies in 74 countries, because only autonomous national bodies are eligible for Alliance membership, while many national groups still dependent on a foreign mission board have joined the 1973-75 effort.

Basically evangelistic

Though the World Mission of Reconciliation is basically evangelistic in nature, it also majors on a "horizontal relationship emphasizing a ministry of man to man," Underwood said.

"Churches everywhere," he said, "are becoming engaged in a wide variety of ministries of service and outreach seeking to minister to the multiple needs of people and to minister redemptively at the same time."

A central planning and promotion committee of 51 persons from 32 countries is helping plan and promote the worldwide Baptist emphasis. Underwood, the chairman, is consultant in evangelism and church development for the Southern Baptist Foreign Mission Board, Richmond, Virginia.

Plans were outlined for several international Baptist conferences scheduled in future years.

Among the worldwide gatherings planned were: a World Conference of Baptist Men in Jerusalem, Israel, November 4-10, 1973; the eighth Baptist World Youth Conference in Portland, Oregon, July 31-August 4, 1974; the 13th Baptist World Congress in Stockholm, Sweden, July 8-13, 1975; plus continental conferences for Baptist Women in Europe, Africa and North America in 1972; and in Asia, Latin America and the Southwest Pacific in 1973.

New budget adopted

The new budget adopted by the executive committee is an increase of \$18,000 over the 1972 budget. The \$217,500 budget does not include, however, the separate goal of \$319,600 for world relief in 1973.

The Alliance's relief committee voted to continue its relief effort toward rehabilitation of people unsettled by last year's war in Bangladesh. So far, \$72,240 has been spent in the relief effort but more is needed, said Carl W. Tiller, BWA relief coordinator.

The committee also endorsed plans for further relief efforts in Burundi, Africa, where civil war has resulted in the massacre of thousands, including many Baptist leaders.

So far this year, the Alliance has assisted in relief efforts in 14 countries, providing a total of \$176,887 during the first six months of the year. The relief budget is financed strictly by special gifts, Tiller said.

In another action, the executive committee elected Fred B. Rhodes, the deputy administrator of Veterans Administration in Washington, D.C., as western treasurer for the Alliance, succeeding Tiller who held the post before joining the BWA staff.

In admitting to membership the Baptist Convention of Tanzania, the Alliance brought its total membership to 92 conventions and unions in 74 countries, with a total of more than 27 million members. There are about 31 million Baptists in the world, though all are not members of the Alliance.

The executive committee also heard a progress report from a special committee studying structural changes and possible rewriting of the BWA constitution, and noted an invitation from the World Alliance of Reformed Churches

WESTERN RECORDER

Lifeline of Baptist Information

(Presbyterian and Congregational) for talks with BWA officials. The committee authorized appointment of a representative to discuss a possible agenda for such discussions, with the stipulation that the agenda be approved by the full committee before such talks begin.

Approving reports from the youth, women's and men's department, the Alliance executive committee gave strong endorsement to training of lay leadership in churches. Such lay leadership training programs are underway in all 74 countries where BWA member unions or conventions are at work.

All three departments are planning conferences to assist in training youth, women and laymen for Christian service and witness.

In an address to the committee, Theo Patnaik, Indian-born associate secretary on the Alliance staff, told the international group that the youth of the world are "pursuing what seems to be an impossible dream."

"They want a world that is free from hunger and fear and war," he said. "They want a clean world, and one that does not live under a nuclear umbrella. They want human rights for all. They want to see spiritual realities in human relations. And they want to be part of a church that deals earnestly and realistically with the problems of society."

Moral decay cited

In another major address, an English judge warned that moral decay is undermining the whole social structure of western society.

Judge M. George Polson of the Queens Court, Exeter, England, pointed out that English common law, the basis of law in the English-speaking world, is grounded in Christian morality. The whole foundation will collapse, he predicted, when people no longer feel bound by Christian morals.

Such a collapse can be avoided, the justice said, by a revival of Christian religion which would guide citizens to a renewed respect of the moral code. "If there is no revival, there will of necessity be more laws to control every detail of life," he said.

Judge Polson spoke to the Alliance's Commission on Religious Liberty and Human Rights. Other study commissions meeting in Jamaica dealt with doctrine, evangelism and missions, Christian teaching and training, and cooperative Christianity.

Next year the BWA executive committee will meet in a yet to be selected city in Switzerland, July 13-17, 1973. (BP)



SHARPENING TOOLS — Former Kentuckian Ben C. Fisher, front row second from left, current executive secretary of the SBC Education Commission, visits with Bell Freeman, Ray Kelly, Raymond Lawrence, all of Cumberland College, and Don DeBorde, Douglas Stevens and Dan Stone, all of Georgetown College. The six Kentuckians were among representatives from 38 Baptist schools in 13 states who recently attended a workshop for admissions officers sponsored by the commission.

Southern Baptist Gifts Continue Upward Climb

Contributions to world missions through the Southern Baptist Convention's Cooperative Program unified budget continued to spiral upward, increasing by more than \$1 million during the first seven months of 1972 compared to the same period in 1971.

With two months remaining in the denomination's fiscal year, SBC officials in Nashville said they were "encouraged and optimistic" about chances of meeting the 1972 budget.

Contributions through the SBC Cooperative Program for the first seven months of 1972 totaled \$18,725,332, an increase of 5.79 percent over the \$17.7 million received for the same period in 1971. This is an increase of \$1,024,803.

In addition to the \$21.8 million in operating needs, the budget includes \$97,360 in capital needs originally scheduled for payment in 1970; \$1,050,000 in unmet 1971 capital needs; and \$787,500 in 1972 capital needs.

During the month of July, monthly Cooperative Program contributions increased 3.27 percent, or \$86,247 to a total of \$2.7 million for the month, compared to July, 1971.

Designated contributions during July, however, decreased by 5.7 percent, or \$32,204, to a total of \$532,671 for July, 1972. (BP)

Advertising Pays, Just Ask Providence Baptist Church

For five days, Providence Baptist Church in Providence, Rhode Island, ran an advertisement in the real estate section of a newspaper headlined, "Wanted to Buy — A Church."

After no response, pastor Marion Hayes thought they had spent \$13.30 in vain and the congregation would have to continue meeting in a hotel instead of their own building.

Shortly after the ad was cancelled, a woman called to ask if they still needed to "hire a house." When Hayes explained his congregation's needs, she said without identifying herself, "Oh, you're Southern Baptist. You'll probably do then." She said she'd call back.

Three weeks later, she did. Mrs. Arthur Carlson, a member of Parkside Community Church, said she had talked to the trustees of her church who favored some arrangement between the two congregations.

She said the church had prayed that God would show them some way they could continue the ministry of their church and that the possibility of the Baptist church taking up a ministry in their community seemed to answer their prayers.

Visiting the church, Hayes found the facilities ideal for his 54-member congregation. There were 10 active members of Parkside, almost all in their 70's and 80's.

After joint services, the Parkside church voted unanimously to "turn the building over to you, lock, stock and barrel," said Mrs. Carlson. Parkside even included the \$4,200 in the church treasury.

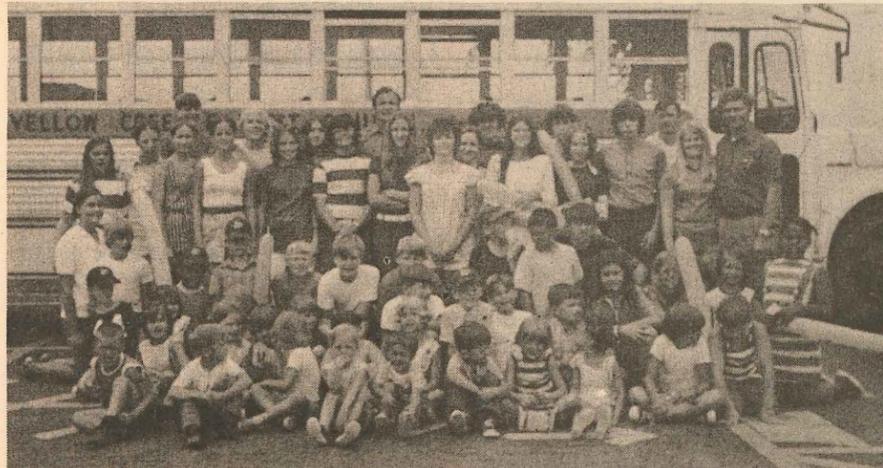
Suspended somewhere between ecstasy and shock, Hayes and his congregation moved into the new Parkside Providence Baptist Church, bringing most of the membership of both churches together.

Mrs. Carlson later told Hayes that the first person to see the ad was Miss Emily Paine, 88, a direct descendant of Baptist pioneer Roger Williams.

Hayes and members of the church are convinced that it pays to advertise.



Pastor Marion Hayes talks with Miss Emily Paine, charter member of Parkside Community Church—now Parkside Providence Baptist Church—a direct descendant of Baptist pioneer, Roger Williams.



INVOLVED IN MISSIONS — Twenty young people from Yellow Creek Baptist Church in Owensboro recently spent a week in Wellington, Ohio, conducting a Vacation Bible School and providing music for a revival service. The VBS enrolled 78 persons and the revival was attended by about 50 persons each night. The Bethany Baptist Church in LaFayette, Ohio, was host for the Yellow Creek group. The young people were led by their pastor Jerry Oakley and the minister of music and youth Royce Walsh. Above is a picture of some who attended the VBS.

Bible Distribution In Poland Gains

Bible work has been going on in Poland without a break since the end of World War II. Now, after so many years of solid work, new signs of growth in publication and distribution are evident, according to a news release from the United Bible Societies.

A new translation of the Bible was started in 1947. The New Testament was published in 1968, in connection with the 150th anniversary of Bible Society work in Poland. Since that time 67,500 copies of the new translation have been circulated.

The translation of the Old Testament is expected to be finished during 1972.

Recently steps were taken toward the preparation of a "dynamic equivalence" translation of the New Testament. "Dynamic equivalence" in Scripture translation is a process which seeks to reproduce the original accurately while expressing it in the current language of the people. Seventeen theologians from eight churches, including the Orthodox Church, are active in this translation which is planned to take two years.

Some Scripture production took place in Poland from 1948 to 1958. After a break of 11 years it began again in 1969.

In December, 1971, 100,000 Gospels came off the press in Poland. This year already another 100,000 Gospels and 20,000 New Testaments have been produced. For next year plans have been drawn up for the production of 200,000 Gospels and 30,000 New Testaments.

In cooperation with the Continental European Production Fund of the United Bible Societies composition for the production of the new translation of the whole Bible will be started soon.

The aim is to produce 50,000 copies of this Bible in the course of 18 months.

Distribution from the Bible Shop in Warsaw, which carries stocks of Scriptures in 67 languages, is accomplished through many channels. Each year about 12,000 letters come to the Bible Shop from individuals from all over the country. During 1971 a total of 143,600 Scriptures were sent out. Since 1945, distribution throughout Poland has totaled 1,500,000.

Bible Society work in Poland is headed by Mrs. B. Enholc-Narzynska, whose father was for many years Bible Society secretary in Poland. (EBPS)



AT GLORIETA — Kathy Kinman of Erlanger church, left, was among more than 900 Acteens attending the First National Acteens Conference at Glorieta recently. Here she shows the Acteens program to Kentucky WMU leaders who attended the WMU conference in progress at the same time. Center to right are Mrs. William Ellis, Shelbyville, state WMU president; Miss Rosa Fiechter, state Baptist Women director, and Mrs. W. W. Johnson, Glasgow, director of Liberty Associational WMU.

Minister Arrested Smuggling Bibles

The minister of a British Pentecostal church, apprehended carrying Bibles and other religious literature into Czechoslovakia, will be tried on charges of "sedition and contravening of regulations."

A Czech Radio broadcast said David Hathaway, from Dewbury in Yorkshire, England, was arrested at the Rozvadov frontier station, where customs officials found him in possession of the literature, printed in "various East European languages." Hathaway is also director of a tourist agency, "Crusader Tours."

A British consular official in Prague, the minister is expected to go on trial within "the next few weeks."

Smuggling of Bibles into communist bloc countries has been rejected by the United Bible Societies. Ulrich Fick, general secretary of the Societies, said recently, "It is difficult but not impossible to get Bibles into Eastern European countries. In Yugoslavia, Romania, Poland and Czechoslovakia, Bibles can be printed locally, even on government presses.

"Smuggling of Bibles only creates trouble for those who try to get the Bibles in and for those who receive Scriptures that way.

"Eastern bloc countries are not so closed that it is completely impossible to discuss Bible distribution. Bible societies have warehouses in several Iron Curtain countries. What is needed to distribute Bibles in these countries is for the local churches to ask for the Bibles. Distribution can be done only with the full support of the local churches." (EBPS)



HONORED — Frank K. Means, left, presented missionaries James and Maxie Kirk with 25-year service pins during the recent annual meeting of the North Brazil Mission. Mrs. Kirk is the former Maxie Crawford of Louisville. At the time of their appointment, Kirk was director of education at Parkland Baptist Church, Louisville. Means is the FMB's secretary for South America.

First 'Super Summer' Training Program Ends

Super Summer '72, the evangelism seminar for high school youth, wrapped up its first three-week session at Furman University in Greenville, South Carolina, in mid-July.

Sponsored by the Home Mission Board's division of evangelism, the 230 students from nine states learned techniques of Christian witness first-hand.

The department of evangelism hopes the young people will return to their communities with an evangelistic fervor which will be carried into relationships with their fellow students.

Enthusiasm ran high for the students. Many admitted this was the first time they had done any witnessing.

Jerry Barton, 17, of Charlotte, North Carolina, said, "I've had some pretty close experiences with the Lord, but when it came to witnessing — nothing.

"Here, they don't give you an opportunity, they throw it at you," he continued.

After two weeks of training, the students were bused to Atlanta, to train young people there. Thirteen Atlanta churches participated.

Super Summer students taught witnessing clinics to the young people in the host churches during the weekend, went out to witness with them and held a religious folk concert at one of Atlanta's major parks. (BP)

CHURCHES COULD RECEIVE FUNDS —

Law Aimed At Potential Delinquents

Church-related schools and religious groups may receive federal funds to provide a number of youth services aimed at preventing juvenile delinquency, if proposed legislation continues its journey through Congress.

Under terms of a bill passed by the House of Representatives by a 337 to 12 vote, and supported by the administration, national efforts in the realm of juvenile delinquency will be focused on community-based programs that reach "potential delinquents" before they get into trouble with the law.

The measure, now before the Senate, extends the Juvenile Delinquency Act of 1968 which majors on rehabilitating delinquent youth.

The new legislation asks that \$75 million be used to "redirect" juvenile delinquency programs to the task of prevention at the local level. Funds will be concentrated in areas which have the highest rates of youth crime, youth unemployment and school drop-outs.

The main emphasis of the new legislation centers around the local schools, both public and private, through "coordinated youth services," according to the bill.

Any community based organization wishing to be involved in the prevention program must clear its application with the local education agency, whether public or private, and must coordinate its efforts with those made by the schools.

The purpose of the legislation, according to Representative Carl Perkins (Democrat, Kentucky), chairman of the House Education and Labor Committee, is to insure that programs will be centered in the schools or op-

erated in close cooperation with them. It is in the schools, Perkins explained, where "potentially delinquent" children can be identified and helped.

Among the youth services that local groups can provide with federal help are the following: individual, group and family counseling, diagnostic services, remedial education, tutoring, alternate schools (institutions which provide education to youths outside the regular or traditional school system), vocational testing and training for job development and placement.

Community agencies and institutions may get help also to provide emergency shelters, halfway houses, health services, drug abuse programs, social, cultural and recreational activities, foster care and other service-type ministries. Funds may also be obtained for programs training workers with potential juvenile delinquents.

Once a youngster has been arrested or detained by the police, the report continued, it is much easier to identify him and to try to help him. "But in a way it is much more difficult to help him then because he has already been labeled as a 'delinquent' or 'trouble-maker'."

The committee listed the following statistics to underscore what it called the "very serious proportions" of juvenile crime in this country in the last decade:

—Arrests of juveniles for violent crimes have increased by 167 percent.

—Arrests of juveniles for property crimes, such as burglary and auto theft, have jumped 89 percent.

—Almost two-thirds of all arrests for serious crimes are of young people under the age of 21. (BP)

Clear Creek Set For New Year

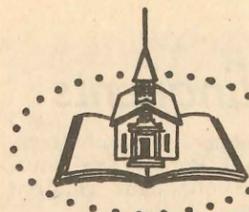
A capacity enrolment, a new administration building under construction, the election of a new professor, and an expanding radio ministry highlight the fall term of the Clear Creek Baptist School, a Bible school for adults, Pineville, Kentucky.

An enrolment of 165 will begin August 21 to mark Clear Creek's 29th year as a ministerial training school offering three years of theological studies.

A modern building formerly used as a church furniture factory is being remodeled into a new administration building which the school expects to occupy by January 1. The new quarters will house classrooms, library, chapel, offices and radio station.

Earl Clark, veteran Laurel County, Kentucky, minister was recently elected professor of New Testament, Christian ethics and pastoral care.

The school's radio ministry which began 11 years ago with one weekly devotional broadcast on a local station now distributes two weekly broadcasts which are heard on 53 radio stations in the United States and on one station in Ecuador, South America. The school recently applied for a license to operate its own educational FM station.



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons For August 20, 1972)

Unselfish Service

LIFE AND WORK SERIES

One purpose in studying this lesson is to influence ourselves to serve God and others unselfishly and unstintedly as did Paul.

Acts 20:17-27

Being in a hurry to arrive in Jerusalem by the day of Pentecost, Paul wisely passed by the Ephesian docks, knowing full well that the resultant hospitality would consume too much time. Unable to leave without some word with the Ephesian Christians, Paul sent for the beloved leaders of the church at Ephesus and asked them to come to Miletus, a distance of approximately thirty miles, and meet him, which they did.

When they arrived, Paul added force to his farewell admonitions by reminding them of the spirit and character of his ministry in their church. Paul's conduct had been exemplary and above reproach. As a true and faithful pastor, he pointed to his own walk and work among them and challenged them to point out one thing in his record that was subject to suspicion, doing so in all humility. A clean record gives a person a wonderful sense of satisfaction and security.

Paul's manner was depicted in verse nineteen. He served the Lord with all humility. There was no arrogance or self-assertiveness in Paul. Instead of being self-seeking, he was anxious to render the humblest service possible for his fellowmen in the name of the Lord because he knew that God always appreciates genuine humility and detests arrogance. Serving the Lord is a work that must be done by living people, under His view, according to His will and for His glory. Paul's humble service was rendered in the midst of trials and persecutions from the Jews, but this verse expressed the intensity of his sympathy for them and his longing for their welfare.

Paul's manner was characterized by sincerity. Paul had an insatiable desire to see people saved. That was the one thing for which he lived and wrought. In his work among the Ephesians, Paul kept everything secondary to his great task of making the gospel of Christ known to them. He declared unto them all that God had revealed to him about salvation, regardless of what their re-

sponse to his message might be. Like Christ, he spoke to the crowds, and to individuals as he went from house to house.

As to his message, Paul proclaimed unto them the necessity of repentance toward God and faith in the Lord Jesus Christ. In Him was their only hope of salvation. Day and night he prayed, preached, pleaded and persuaded to the very best of his ability. He declared unto them the counsel of God with the earnest prayer that they might believe on Christ and be saved. In view of his faithfulness in this regard, it was strictly their own fault if they rejected Christ and missed heaven.

Paul's ministry among them had been characterized by exemplary conduct, humility, earnestness, patience, boldness, zeal and faithfulness. On account of his Christ-like actions, his kind words and his love for their souls, Paul was very dear to them. Reminding them that quite likely they would never see him again on earth, Paul challenged them to be faithful to Christ, to be zealous in their work, to guard the church from evil, and to build it upon the Word of God and by the power of God. With him the only thing of real

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John 15:1-11

In His farewell message to His disciples on the night when He was betrayed, Christ presented to them a beautiful picture of the relationship existing between Himself and them. Although He was going to leave them, He wanted them to know that it would be their privilege to maintain an intimate fellowship with Him, which relationship was like unto the figure of the vine and its branches.

This chapter does not deal with the way of salvation but how to serve Christ and bear fruit for Him after we have been saved. It teaches us that fellowship with Christ is the secret of a radiant personality, of the overcoming

importance was the will of God in any and all matters.

Acts 20:31-32

Disappointed and perhaps discouraged upon hearing of Paul's forthcoming departure, the Ephesian elders were wondering if they would be able to carry on as faithful undershepherds over the Lord's people as God expected.

To prepare them for the responsibilities which were now resting upon them, Paul had warned his listeners that after his departure grievous wolves would enter their ranks at Ephesus and propagate false doctrines in order to lead some of the Christians astray. He emphasized the fact that for three years he had been tireless in his efforts to fortify them against such errors and that now they should be faithful in sounding the trumpet of warning at the approach of the adversary. Paul commended them to God and His grace.

With the instruction of God's Word and through the enabling power of the Holy Spirit, they could render an effective and acceptable service for God. They, like any and all faithful Christians, were assured that all such service which they rendered for the Lord would be rewarded.

life, of the untroubled heart and of effective service. Fellowship with Christ results in fruit-bearing for Him. Because Christ is the life-giving vine, it is to be expected that believers, who are the branches, will perform their God-given function and bear fruit.

In order to bear much good fruit there is a real need for pruning, purging and cleansing. While this process is not always pleasant, it is profitable. Let us thank God for the pruning knife when its work is needed. Often, when the Christian thinks that he has done his best, God comes along and purges or cleanses the branch in order that it may produce more and better fruit. The pathway to real fruit-bearing is the



cleansing by the Word, the pruning by the Lord, and the abiding by the disciples.

For abundant fruitfulness in the Christian life there must be a regular study of the Word of God for instruction and correction, a frequent calling upon His name in prayer, and a consistent dependence upon Him for the necessary strength for victorious living. Christ's statement, "Without me ye can do nothing," is the death blow to the pride of man. Natural man believes that he can do much without Christ but he is sadly mistaken.

While it is true that without Christ man cannot do anything, it is encouraging to know that in Him there is power for all things that are harmonious with God's will. When Christ's strength and the Christian's surrender unite, proper fruit will always result. Thus the Christian is able to fulfill His purpose in the world. God is glorified when a Christian bears fruit. The more he bears, the more God is glorified.

Christ has commanded us to continue in His love. By that He means that we are to exemplify it. Love walks in the straight way of obedience to the commands of our Lord. When we love Him enough to do the things which He has commanded us, we shall enjoy His favor upon us. Fulness of joy comes from abiding in Christ and His love, and from doing the things that are pleasing to Him. If we truly love Him, we shall strive diligently to do the things that He has commanded us to do.

It is somewhat surprising that our Lord spoke of His joy in that particular dark season through which He was passing, for He was about to be plunged into a sea of suffering the like of which never engulfed another. To be speaking of joy at that time was amazing. He stated that He wanted His people to be the possessors and exhibitors of His joy. Christ's joy did not consist of material possessions, physical enjoyment or human approbation, but rather in a proper relationship to God the Father and a redemptive ministry for others.

True Christian joy comes through self-surrender to God and submission to His blessed will. A Christian cannot have true joy unless he is willing to say truthfully: "Thy will, O God, be done." Nobody can be full of joy who is out of harmony with God. There is no joy to be compared with that which issues from introducing people to Christ and influencing them to do His will.

The joy which Christ would have us possess is that which comes through sonship in God's family, doing His will throughout our Christian lives and being His co-workers in influencing others to enter a saving relationship with Him and to render the services which He requires.

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Kentuckian Dies At S S Board

Della Frances Bell, 53, statistical clerk in research services for the Southern Baptist Sunday School Board in Nashville, died suddenly July 24. She had gone to work as usual that morning.

Funeral services were held July 27 at the Delbert-Glenn Funeral Home in Owensboro, Kentucky.

A native of Philpot, Kentucky, Miss Bell had been manager of Baptist Book Stores in Owensboro, Richmond, and

Albuquerque. She served as book store manager for 15 years in Richmond, from 1955-68, until she moved to Albuquerque to manage the store for one year before moving to Nashville.

She was also education director for First Baptist Church, Pulaski, Virginia, and Oakland Baptist Church, Roanoke, Virginia. She was promotional and educational director for Central Park Baptist Church, Birmingham, and taught commercial work in Kentucky and Ohio for five years. (BP)

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BSSB Trustees Change Name Of Assemblies, Adopt Budget

Trustees of the Southern Baptist Sunday School Board meeting at Glorieta Baptist Assembly voted to change the name of their meeting place to Glorieta Baptist Conference Center.

The board also voted to change the name of the Ridgecrest Baptist Assembly to Ridgecrest Baptist Conference Center. Both name changes are effective immediately.

In other actions, the trustees adopted a record budget, approved expanded services in church architecture and made several changes in periodicals. The board also adopted a resolution commending the work of Broadman Bible Commentary editor Clifton J. Allen.

Names of the two assemblies were changed to reflect the new year-around nature of the programs at Glorieta and Ridgecrest, and to communicate an emphasis on conference-type programs in addition to the traditional assembly gatherings, board officials said.

In adopting the new budget, the board set a sales budget for the year ending September 30, 1973, at \$46,885,000. It is an increase of \$2,659,000 over the current budget.

Net earnings for the new budget are projected at slightly over \$2 million. Net earnings are used for working capital, reserves and fixed assets. Other income derived from sales is used for assisting churches through education and service programs; cooperative work with state conventions and other Baptist convention support.

The board's church architecture department will offer a new interior design consulting service to churches on a cost-recovery basis, with approval of the board. Churches requesting the service will reimburse the board at established rates for the time spent on the project by interior designers and draftsmen, plus travel expenses.

The church architecture department will continue to render service relating to educational design at no cost to the churches, board officials pointed out.

Trustees voted to delete several curriculum periodicals, including *Youth in Search* and *Youth in Search: Teacher*, both Sunday School publications.

Other publications deleted by board action include: *Source for Leaders*, a church training periodical for adults; and *People*, a monthly leisure reading magazine.

All deletions become effective October, 1973.

Trustees voted to add two new publications. *Encounter*, a new Sunday School devotional magazine for youth, will begin publication in October, 1972. A new magazine for parents of pre-schoolers, *Living with Pre-Schoolers*, was approved for publication beginning October, 1973, by the Sunday School department.

Trustees acknowledged the "significant service" of Clifton J. Allen as general editor of the Broadman Bible Commentary.

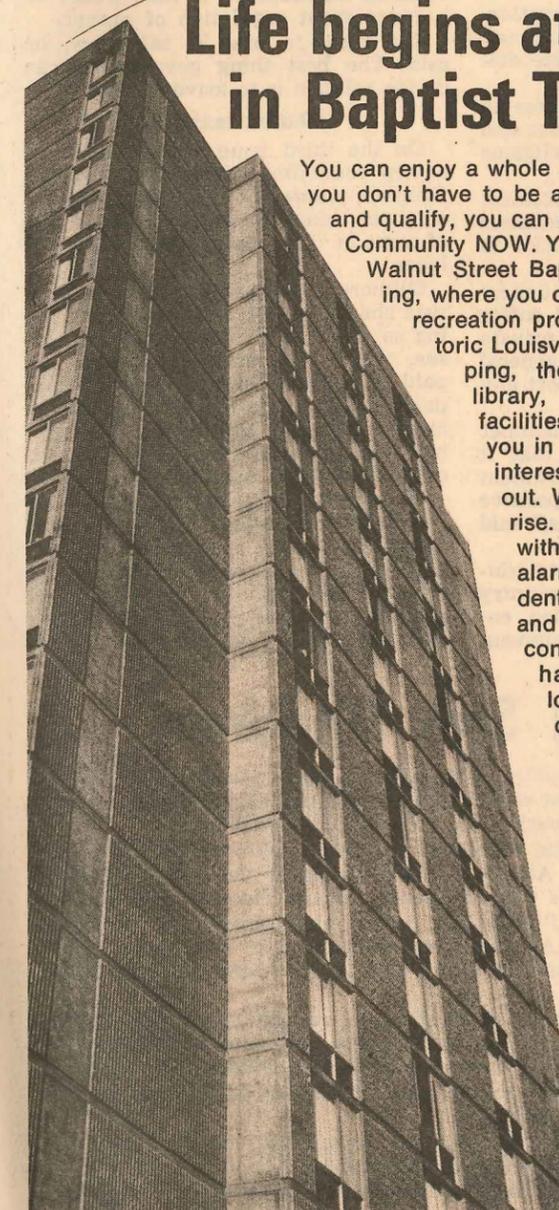
Trustees heard from Bookstore Division director W. O. Thomason of the

proposed opening on August 26 of the first Lifeway store to be located in Jackson Mall Shopping Center, Jackson, Mississippi. The new store, the first of its kind, will sell general and religious material.

Elected president of the trustees was Scott L. Tatum, pastor of Broadmoor Baptist Church, Shreveport, Louisiana. Tatum succeeds Conrad R. Willard of Miami.

DeVaughn Woods, Nashville layman and executive vice president of Genesco, Inc., was named chairman of the board's executive committee. (BP)

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Make Campaign Issues, Baptists Urged

Church-state relations and education should be important campaign issues in the forthcoming presidential race — but probably won't be, a Baptist denominational official observed during a conference on "Christian Morality and National Politics."

Phil D. Strickland, associate secretary of the Texas Baptist Christian Life Commission in Dallas, told the 150 participants at Glorieta Baptist Conference Center that Church-state concerns are of vital interest to the American religious community and especially to Baptists.

Strickland, an attorney, identified three basic points he felt should be national campaign issues: church taxation, the so-called prayer amendment, and state aid to parochial and private elementary and secondary schools.

He urged presidential candidates to express their stands on these issues and to learn the viewpoints of the religious community.

"It is important that both political parties and the presidential candidates understand our (Baptist) opposition to 'parochialism,'" Strickland said.

"Generally, Southern Baptists understand that public schools would suffer if public funds were used for private schools," he explained. "The general public has no obligation to support any private schools," he argued.

"Using public funds in this manner would be unconstitutional, in that it would represent a shift in government policy from neutrality to a positive support for religious institutions," said Strickland.

Use of public funds for private education would also move the country toward a dual system of education, encourage private schools to circumvent

desegregation, deny full public control of public tax expenditures, and violate every citizen's right to the "free exercise of religion," he further argued.

Strickland advocated a constant tension in favor of separation of church and state, saying: "the most important place to do this is on the issue of public funds for parochial schools."

On the prayer amendment issue, Strickland said he and many Baptists oppose any such amendment, feeling that the First Amendment to the Constitution already guarantees the freedom to pray, privately, and voluntarily, in public schools or anywhere else. Such an amendment, in fact, would be a government regulation of prayer.

The right to pray is safe now, he said. The best thing government can do for religion is to leave it alone.

Church taxation

On the third issue, church taxation, a city councilman from Dallas, Jerry Gilmore, pointed out that Baptists have at times taken questionable advantage of some of their institutional tax privileges.

Gilmore, a Baptist layman, said Baptists should be "very careful about being so pious about the church-state issue, when they themselves have not paid ad valorem taxes on some of their profit making enterprises." He cited examples such as floral shops at Baptist hospitals, parking garages and several other businesses operated by Baptists.

He raised several other church taxation questions which Baptists should squarely face, including: Should church groups pay taxes on profits made from the sale of property? Should church groups pay taxes on income made in investments? Should ministers be giv-



BROADMAN SEMINARIAN AWARD — Thomas Henry Graves of Louisville is one of six winners of the first annual Broadman Seminarian Award, a 12 volume set of the Broadman Bible Commentary. Graves, left, is receiving his award from W. Payton Thurman, former dean of students, now pastor of Belmont Baptist Church, Charlottesville, Virginia.

en a tax advantage through housing allowances?

Earlier, in another address to the conference, Strickland charged that the church frequently uses its power, not for the good of mankind, but rather to protect its own favored position and to further its own institutions and welfare. The issue of church taxation is a prime example, he said.

"There is little question whether the church in the U.S. has power," he observed. "It has it (power) whether or not it chooses to use it."

"What the church needs," he said, "is a theology of power."

"The church is not to run from this world, it is to penetrate and infiltrate the world with the message of justice, equality and concern," he declared.

Too often, however, the church has chosen to bury its power, refusing to use it for good, and has chosen comfort instead of confrontation, peace instead of prophecy, he said.

In summation, he told the conference, sponsored by the Southern Baptist Christian Life Commission: "Ultimately, the question is: 'Is Christian interest as strong as secular interest; is Christian compassion as strong as secular desires; is Christian commitment as strong as secular commitment?'" (BP)

Helping Sick Children

Sick children from 57 families in Rio Cuarto, Argentina, received medical aid through a local Baptist church and the Baptist World Alliance after parents of several children sought help from a local newspaper.

When the parents asked the newspaper to print requests for medical help, the editors directed them to Alfonso Olmedo, pastor of the Baptist church at Rio Cuarto, about 350 miles west of Buenos Aires in the state of Cordoba.

"They came to my home," Olmedo, a former vice president of the Baptist World Alliance told the Alliance's representatives in Washington, D.C. "It was a joy . . . to tell them of God's love in the hearts of Baptists of the world," Olmedo said.

He contacted the BWA Office in Washington, requesting assistance from the Alliance's relief program. About 4,268 pesos were sent to Olmedo for the purchase of medicines and powdered milk for the children.

With the funds, Olmedo was able to assist 48 families outside the church, and nine families of church members.

"For many it was the first contact with evangelicals or with Baptists, and they were deeply moved," he said. "Many have come to our services and we have hopes of leading some to 'Everlasting Health,'" Olmedo said.