



 WESTERN RECORDER  
SEPTEMBER 16, 1972

# Assets Can Be Liabilities

A college basketball coach hung a sign on his office door which read, "I'm busy, but if you can see over the transom, come on in."

The six-foot, six-inch frame of a professional basketball player is a real asset on the basketball court but did you ever watch him duck through a low doorway, curl up on a standard bed, or squeeze into a small sports car? His greatest asset can, at times, also be a liability. However, basketball is his business and he cheerfully endures some inconveniences caused by his height.

The Cooperative Program is the most comprehensive world mission program ever developed by any denomination. It supports 2,526 foreign missionaries in 75 countries and 2,200 home missionaries in all 50 of the United States as well as Panama and Puerto Rico. It promotes the spread of the gospel in every conceivable way and its ministries touch every area of human life.

Yet this very comprehensiveness, which is perhaps its greatest asset, is also at times a weakness. No one church can become intimately acquainted with all of the missionaries it supports and only a few rare individuals have more than a modest knowledge of all Cooperative Program ministries. It is difficult to maintain the personal touch and sometimes the Cooperative Program-supported missionary seems quite far removed from the local church.

The professional athlete may have inherited some physical attributes that enhance his potential as a player but his real value lies in the long, hard

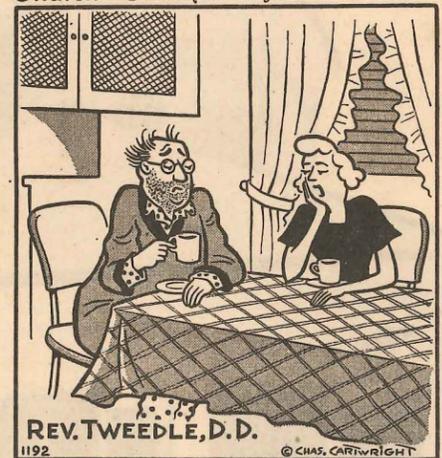
development of his skills and coordination. Southern Baptists have inherited some denominational characteristics that enhance our missionary efforts but our real denominational strength lies in the ability to coordinate and combine our skills and resources.

In 1925 the Cooperative Program was born out of years of trial and error. It made possible a cooperative, team approach to the evangelization of the world. Southern Baptists believe in diversity without division, and cooperation without compromise; the Cooperative Program is proof that such a plan will work.

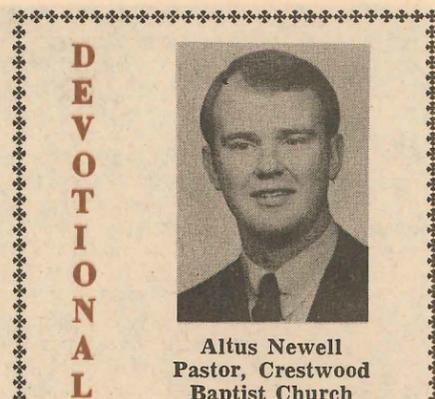
Sure, the Cooperative Program has its weaknesses. But Southern Baptists are in the missionary and ministry and we'll cheerfully endure a few inconveniences rather than sacrifice our greatest asset in the efficient and economical implementation of the Great Commission.

Cooperative Program Month, observed in October, helps each Southern Baptist to "see over the transom" and get a good look at what his mission money is doing.

## Church Chuckles by CARTWRIGHT



"Lucky the flock can't see its shepherd at 7:30 A.M.!"



Altus Newell  
Pastor, Crestwood  
Baptist Church

"Lord, I believe. Help my unbelief!"  
(Mark 9:24)

Raphael's painting, "The Transfiguration," is dominated by the scene of Christ glorified before awe-struck disciples. But in a lower corner, the next episode in Mark's gospel is depicted—a distraught father bringing his epileptic son to Jesus in the dim hope for healing.

The disturbed father expressed little identity with the absolute certitude of the mountaintop. Honestly he disclosed himself to be as troubled a creature as his son. Running through him was such a mixture of belief and doubt. All that he could do was to lift a fumbling, frantic cry for help: "Lord, I believe. Help my unbelief!"

In that agonizing plea, the classic tension in the human heart between faith and doubt is portrayed. Which one of us has not stood like that troubled dad—watching helplessly as a loved one's life ebbed away; sharing war's demonic consequences; encountering tragedies of suffering and misunderstanding.

But the time of personal torment in doubt is not the time to surrender faith's struggle in despair. The Sunday after A. J. Gossip lost his wife of 30 years, he mounted the pulpit to say: "Some people, when faith comes hard, fling away from the Christian faith. But in heaven's name, fling away to what?"

Strange as it may seem, when faith comes hard, we may then be just at the place where we can find help. The rich young ruler seemed to have everything. Jesus said that he lacked one thing—insecurity. He needed to dispose of his false security in order to follow Christ. Eternal life was to be found only at the risk of his soul.

The time comes when a person must move beyond safety, beyond easy conformities, beyond human adequacy into a courageous quest for faith. Like the epileptic's father we must know where to go for help. We may be able to lift only the feeble, fumbling cry. But then we may begin to know what is essential to faith and what is not. We may even begin to doubt our doubts. "Lord, I believe. Help my unbelief."

# Violence On The Screen

In the early decades of the twentieth century most novels, moving pictures and works of art, depicted life in terms of the triumph of goodness and virtue over evil and wickedness. The good guy got the girl and the killer ended up behind prison bars.

Movies in the early part of this century also helped portray a beautiful, orderly, moral world. The western, which has been part of American folklore since the founding of the country, always came out on the side of virtue, motherhood and country. The cops always got the robbers, the white man triumphed over the Indian, the horse thief was whipped, and the saloon, while always there, was a cesspool of iniquity.

Then came a period of criticism and reappraisal. Social critics said that such art and drama were creating a false picture of life, a dream world of unreality and not a valid picture of life as it is lived. After two world wars and several smaller military conflicts with their violence, bloodshed and killing; after the creation of nuclear weapons; after the rise of the drug traffic; and, probably most of all, the creation of radio and television which brought man's inhumanity to man graphically into each home, our view of the world changed.

From a nice tidy, moral, law-abiding world, the creators of art, movies, books and plays went to the other extreme. The world, as portrayed by our so-called artistic leaders, is a dismal place. Life now seems hopeless and without purpose. Movies today laugh at the thought of love winning out in the end and the screen is spattered with blood as men kill each other as calmly and serenely as a hawk attacking its prey.

Lewis Lapham, writing recently in *Harpers*, says that "the most successful movies of the past summer, both at the box office and with the New York critics, have to do with rats, lust, greed and insects. In each instance the evil in question triumphs over the moral defenses of the few characters who even bother to raise tentative questions of conscience. A cockroach can be a hero, and a woman is nearly always a prostitute."

The current view of life, if modern movies can be trusted as a mirror of our current ethos, shows man as a hopeless, hapless, maniac working against insuperable odds in a universe that is stacked against him. The main concern of modern man is violence, killing, dope addiction, theft and unfaithfulness.

The only trouble with this view of life is that it is just as out of focus, warped and unreal on the opposite

end of the philosophical spectrum as was the earlier benign portrayal of life in the earlier decades.

The young today are being fed a false view of man and life that is equally twisted and out of focus.

Perhaps we are turning a corner to a more realistic view of things. Life is certainly not all good nor all bad. Most people, and most institutions, are mixed. There are high moments and low moments, times of happiness and times of sorrow, and a balance and perspective on life should always keep this in mind.

Television and particular recent movies have attained new and disturbing levels in even more graphic depictions of violence.

The report of the National Commission on the Causes and Prevention of Violence scored the television industry for presenting a world in which "good

guys and bad guys alike use violence to solve problems and achieve goals."

The commission report said that "a vast majority of experimental studies" have determined that "observed violence stimulates aggressive behavior." In other words we are feeding ourselves on violence and growing more violent.

Some critics welcome the violence in movies and television as a legitimate "illuminating of the human condition." But, said John Beaufort of the *Christian Science Monitor*, this "is a phony rationale. By seeing just how far they can go with shock tactics, violence prone directors are perverting the legitimate cinematic uses of physical action and are actually violating the spectator's right to expect at least a degree of civilized restraint on the part of the moviemakers."

Part of the fault lies with the person who buys an admission ticket and provides the profit for the moving picture industry. Who knows, maybe the artists are partly right, the fact that people will go to these movies indicates more of a sickness in our society than we thought. (ABNS) □

# The Church And The Future

What is the future of the church and religion?

There are many reports giving the impression that the church is on its way out—smaller attendance, lower financial contributions, the hostility of young people to the organized church, and fewer people choosing the clerical profession as a life work.

Despite these facts, there are some positive factors that auger well for the future. The institution of the church may have its problems adapting to the needs of people and the reformation of its services to meet these needs but the church has been around for 2,000 years, and has weathered many a storm, so it is likely to be with us for a long time to come.

The truth is that there has never been a time in recent memory when people seem to be so eager and receptive to receive some understandable interpretation of life. They want to put the apparent crazy incidents of a fast moving world into some kind of pattern and purpose. This is essentially the function of a religious philosophy.

We are told that this is a secular age today—an age of mechanics, electronics, computers and science—in which spiritual and moral values are unnecessary in order to run our complicated society.

Yet the frustrations of a complicated society; the impersonal effects of automation; the disillusionment of the young with our materialistic acquisitiveness have only served to produce a counterreaction to the point where today many people are seeking a different kind of answer, an answer with meaning and purpose and significance and warmth.

Coupled with the intricacies of our modern day society, there has been a gradual increase in the level of formal education. Contrary to current popular opinion, records kept by the Gallup Poll indicate that growing education has not meant a decline in religious practices. Actually, the church attendance is higher among college-trained persons in the population than among those with less formal education.

There are evidences of man's search for a religious answer on every hand. The popularity of old hymns and popular songs with a religious theme on radio, records and tapes, are symptoms of this yearning. The fact that "Amazing Grace" could climb into the top 10 and 40 and be listened to by a whole generation of young people may be a sign of interest on the part of the young.

The fact that the stage could produce such musical items as "Jesus Christ, Superstar," Bernstein's "Mass," and "Godspell," and play to sold out houses may also be significant. That an Expro 72 could bring together 75,000 American young people for a week of religious meetings in Texas, and the renewed interest of college students in religious courses, are certainly indications of a serious searching for meaning.

These are all encouraging signs for the future of religion and the church. □

**Final Total**  
**Cooperative Program**  
**Receipts For 1971-72**  
**\$4,315,375.62**

## WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING LOUISVILLE, KENTUCKY 40243

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C. R. DALEY, JR. Editor  
BOB TERRY Associate Editor  
PAUL WHITLER, JR. Business Manager  
MARION O. REED Superintendent of Printing

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Dear Son,

As you know your Dad tries to hide his emotions. This was the case day before yesterday when your mother and I said goodbye to you in the dormitory parking lot at the college where you are now a first year student. It was mother who shed the visible tears but tears also filled my heart though I kept them back from my eyes.

I am a little surprised at this and I don't know exactly how to explain it. I don't love you more than I do your three older brothers who one by one have left home for college. Somehow it's different with you. Maybe it's because you are the last child and the house is empty of sights and sounds of children for the first time in 30 years. Maybe one grows more sentimental with age and this is part of the explanation. Whatever the cause for this feeling, I know now what I never really knew before when friends talked about this stage of their life. I also for the first time know what my parents experienced when they said goodbye to me upon leaving for college never to return again except for summer vacations and visits.

The house is so quiet and lonely since you left. A few days ago it wasn't big enough for the loud music of your hi-fi but now it seems far too big. I haven't seen a soft drink bottle or glass of ice on the floor in front of the television since you went away. To be honest I'd like to see your big shoes and socks in the middle of the floor though I have not forgotten fussing about them. The new peas in the garden are ready but they seem hardly worth picking and shelling just for mother and me. They can't quite say so with words but Toy, the collie, and Charlie, the beagle, keep asking by their actions where you are. They miss the romp with you in the yard every day.

Don't get me wrong. I don't wish you were here. Mother and I are happy and grateful to God that you have chosen further preparation in college. This appreciation is enhanced when we remember you chose to go to college not in hopes of making more money later in life but because you want a greater capacity to appreciate all that life affords and because you feel college training can equip you better for whatever the Lord has in mind for you to do in life.

Another comfort is that we are confident you know how to use the freedom you will have to a degree you never had before. Before you left we didn't give you a long list of do's and don'ts because we learned when we went out on our own we had to make our own list and live by our convictions and not those of our parents. As you approached your 18th birthday which we celebrated the day you departed for school you were given more and more freedom to order your own life. All we could ask is that you use it as wisely at college as you did at home.

We have often discussed with you and with your brothers in your presence what college is all about. However, it will not be what you expect. It's a new and wonderful world however it may seem at first. Your teachers will be for you though you could never tell it by the way some of them will appear at first. Their bark is often worse than their bite and they have a purpose behind their ways. Most of your teachers will share our ideals for you though you need to be prepared for an occasional immature or smart alec teacher who would try to destroy your Christian faith or scoff at your moral ideals.

While we are still thinking about why you are in school, don't forget that you have to be concerned about grades. Grades are an inadequate way to judge progress in education but no better way has been found so far. Don't regard grades so important that you miss all the other values to be found in college. However, it would be tragic to major on extracurricular and fail your academic courses. A large percentage of your class will receive notices half way through the semester that they are failing one or more courses. If you remember that now you are not likely to be one of these.

Here I go giving you advice which you have heard over and over. The end of the whole matter is you are on your own — to succeed or fail. We have confidence in you. After all, you are paying part of your way with money you earned literally by the sweat of your brow. You are borrowing another part of it and will have to pay it back after you finish. Your parents among other things are driving a three year old car instead of a new one to help you. On top of this Kentucky Baptists and other supporters of the college are contributing substantially to your college education. However, don't worry too much about meeting the expectations of your parents or other friends. Be more concerned to follow the gleam put in you by our Heavenly Father.

Dad

## The Message Of The Munich Massacre

The 1972 Olympic games sent back from Munich, Germany by the communication satellite gripped me like few sights of the year. Night after night I marveled at the sight of clean and disciplined young men and women from all areas of the world vie for personal and team victories. After going at each other with all their strength in the ring, in the pool, on the floor or on the track the contestants would embrace each other and the losers would congratulate the winners. Nationality nor color seemed to make any difference. I commented to other members of the family that the Olympics probably were doing more for international relations than any official high level diplomatic conference.

Then came the shocking and sickening news of the senseless brutal murder of 11 athletes from Israel by the band of Palestinian suicidal guerillas. The announcement had the same soul-sickening effect produced by the news of the slayings of John and Robert Kennedy, Martin Luther King and the attempted assassination of Governor George Wallace. Such animal-like brutality is incomprehensible. Such behavior even on the part of the most demonic of human beings defies explanation.

Such a tragedy stirs the righteous indignation of all the world. It is a stark reminder that side by side with the most noble of human behavior today is evil which is hardly matched even in the dark eras of

uncivilized man. It should be enough to bring the nations of the world together in an effort to stamp out such behavior at all costs.

For those of us who claim to know the Prince of Peace, such a catastrophe is a grim reminder to what depths men without the salvation of Jesus Christ can descend. The sorrow is deepened when we remember both Arabs and Jews claim Abraham as their father but reject one another and the Savior sent by the God of Abraham to redeem all people and replace hate with love. Though the gospel has been taken in some form to all parts of the world, the promise of God that "every knee shall bow to me and every tongue shall confess to God" seems far away.

While our tears flow for the innocent young Israeli athletes and the German policemen killed in line of duty, we cannot forget the demented Palestinian guerillas whom God loves and for whom Christ also died. Nor should we in America forget that while we are deeply moved by the shedding of innocent blood one day in Munich, the blood of the innocent along with the guilty in North and South Vietnam is shed almost every day. And this is not by mad guerillas but by those of us who claim to be one of the most civilized and Christian nations on earth.

There are no words to describe adequately the horror of the 1972 Olympian holocaust but this is something of the message of the Munich massacre.

### APPEAL TO CONGRESS

Dear Editor:

Your editorials and news stories in the September 2 issue about President Nixon and Senator McGovern's wooing of the Roman Catholic hierarchy were timely and helpful.

Fortunately we do have some recourse. Although both of the presidential candidates are cynical about the constitutional provision for church-state separation, we can appeal to Congress. I think our candidates for Congress should be questioned and that both candidates for the Senate be questioned. And that you publish their answers.

If the Congress decides to eliminate church contributions as legitimate tax deductions, then we should insist that all deductions for all charity, benevolent and non-profit causes be eliminated.

It is preposterous and arbitrary to allow tax deductions to any kind of organization if the church is excluded from the deduction allowance. Again the Congress should be deluged with mail and protest from the people, and the 1972 candidates must be interrogated.

Lexington, Kentucky Bob Brown  
(Continued on page 15)



### BIBLES IN RUSSIA

Dear Editor:

"The Bibles will be burned." This statement was made to me by a Russian official at customs when we endeavored to enter the Soviet Union in July carrying Bibles to the Russian people.

Accompanying me was my family, our minister of music Leroy Yarbrough, a number of adults and the 20 teenagers from our church who constitute the singing group known as "The Sound Foundation." Each of us carried one Russian Bible to give to our Christian brothers in Russia because Bibles are extremely scarce and very expensive. We made no attempt to smuggle the Bibles since we had been told repeatedly that what we were doing was permissible.

This did not prove to be true. We were held at customs for three and one-half hours and for two of those hours I was repeatedly questioned by from one to four Soviet officials. They were

terribly threatened by our actions and not only confiscated all the Russian Bibles but many of our own personal English Bibles, devotional literature and all of the Good News editions of the Gospel of John.

In spite of this frightening and depressing experience we were able to share our Christian witness in many ways behind the Iron Curtain. "The Sound Foundation" sang in hotel lobbies and restaurants and I was allowed to speak in the Baptist church in Moscow on Sunday morning. In Leningrad we sang at each of the meals in the hotel dining room and in every instance the response from the Russian people was overwhelming. At the Moscow Baptist Church the crowd waited outside in the street so they could hear the young people sing. We were thrilled and challenged by the deep devotion and the indomitable faith of our Christian brothers in Russia. To identify yourself with Christ is a very costly experience in the Soviet Union.

San Antonio, Texas Buckner Fanning

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# Woman's Missionary Union Sets Last Round Of Regional Meets

A sentimental note will overshadow the eight Woman's Missionary Union sponsored Regional Meetings September 19-29. This will be the last time for the eight state sponsored gatherings, according to Miss Kathryn Jasper, Kentucky WMU executive director.

Next year the regional meetings will be replaced by 11 area meetings which are designed to bring the meetings closer to the WMU ladies of the state, she explained.

"These meetings are mainly inspirational in nature," the WMU leader said. "They give the women of Kentucky an opportunity to meet some of the state staff and talk with some of the missionaries they help support through the Cooperative Program."

This year the inspiration will be provided by Miss Jasper, state WMU president Mrs. William Ellis and SBC missionary to Ecuador Mrs. Richard Clement.

The two Kentucky leaders, Miss Jasper and Mrs. Ellis, will bring messages around the Southern Baptist Conven-

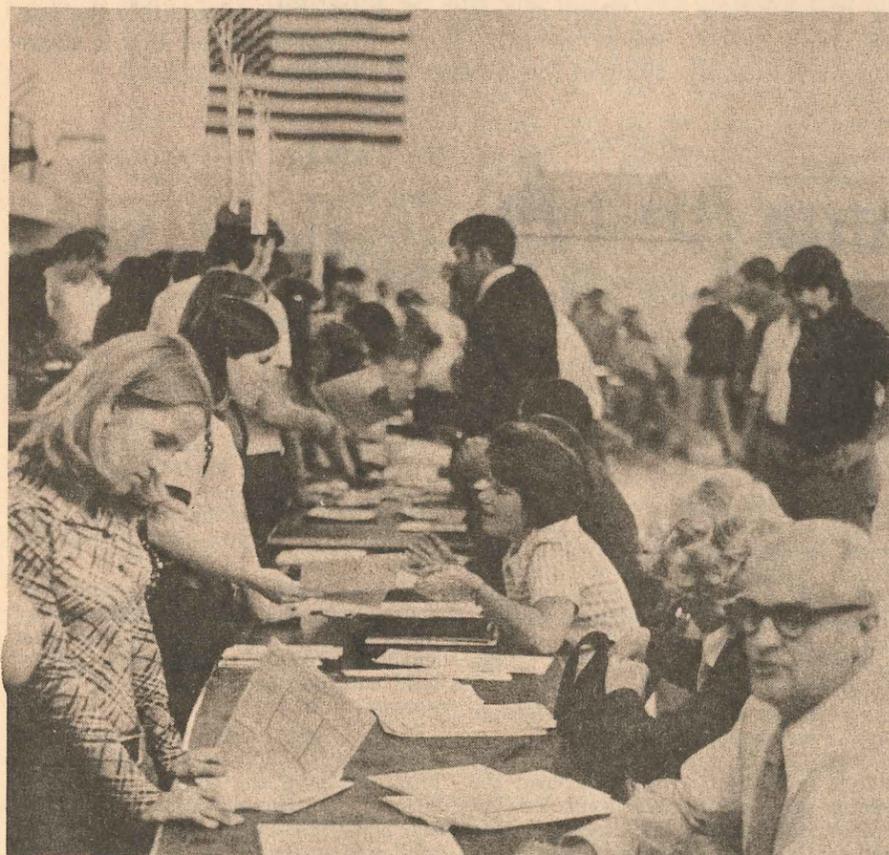
tion theme, "Living the Spirit of Christ in Faith and Courage." The SBC theme will double as the theme of the regional meetings.

Mrs. Clement, a former Georgetown College student, will talk about her work in Chone, Ecuador, where her husband directs the Baptist Agricultural Center and serves as an association missionary. In addition to her family responsibilities, she has three children, Mrs. Clement works with children in area churches and plays the piano in her home church.

September dates and meeting places for the regional meetings are as follows:

19—Campton Baptist Church, Campton; 20—First Baptist Church, Corbin; 21—Burgin Baptist Church, Burgin; 22—First Baptist Church, Owenton;

26—Marion Baptist Church, Marion; 27—First Baptist Church, Madisonville; 28—First Baptist Church, Bowling Green; 29—Phillips Memorial Baptist Church, Brandenburg.



**A BEGINNING** — Georgetown College registration, held September 5, was a busy time for faculty, staff and students. Tables set up in the gymnasium and manned by faculty members served as the clearing house for students registering for the fall term. Forms, those never ending pieces of paper, were filled out by the thousands. Similar scenes were repeated at Kentucky Baptists' two other senior colleges, Campbellsville College at Campbellsville and Cumberland College at Williamsburg.

## Younger And Younger

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FRANKLIN OWEN

Executive Secretary, Kentucky Baptist Convention



It was the 8th of August. Mrs. Owen and I were driving through Cedarmore's central assembly grounds where a host of young people were enjoying their free time. Various games were in progress on a choose-up basis. Looking out on the huge and beautiful open area one could see groups occupied at basketball, volleyball, touch football, softball and swimming.

We had just come from our GA Camp on the hilltop a mile away on the north side of the reservation. Helen Scott, assistant director, told us they were operating the then current week at considerably beyond ordinary capacity of the limited facilities, which presently provide for 60 girls (attendance was 74).

We crossed the central grounds to the south side of the reservation and visited Boy's Camp Rabro. We were shown about by director Calvin Fields. Rabro attendance was near capacity. The boys showed us their captured terrapins, lizards and what-have-you. Bob Kruschwitz had some of the boys engaged on a well-supervised air rifle range. The swimming pool was well occupied, as usual. A hike group was arranging back-packs and supplies for departure. There was every sign of good curriculum calculated to produce informed young Baptist Christians.

Mrs. Owen, who greatly loves and retains her interest in young people, said as we looked on, "We have to get them earlier and earlier in life if we are to win and train them for Christ. The world comes in sooner and sooner and makes its claims on them. Parents of worldly ambition divide their children's time up among lesser things at a younger and younger age, as they rush them from place to place to get what they consider to be life's 'goodies.' We have to do the job well and plant the seed deep while they are young; for the world gets to them, and we no longer can command their time and attention."

I thought of the crowd of girls we had seen walking a mile from GA Camp to the swimming pool at the central camp. (We plan to build them a pool of their own.) I thought of the bright faces of youth we had seen in all three areas — of the greatness of leaders so dedicated. Lord, help us to get to them early. May the Gospel's truths and Christian concepts make life-time impressions before worldly ambitions of children and parents begin to take their toll. FRANK OWEN

WESTERN RECORDER

STATE PUSHES TAXATION OF ASSEMBLY —

# Cedarmore Tax Case Goes Before Appeal Board

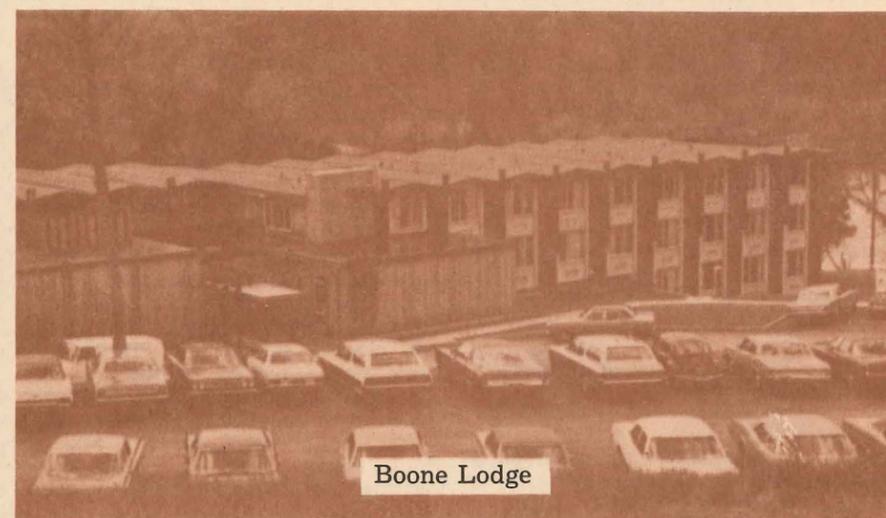
Kentucky Baptists will soon be paying taxes on Cedarmore Baptist Assembly if the state's department of revenue has its way. Evidently in a search for new income, the department of revenue forced the Shelby County Property Evaluation Administrator William S. Proctor to place the 1,386 acre assembly on the tax rolls. The department of revenue threatened to withhold Proctor's salary until he complied with their request and placed the Baptist assembly on the tax rolls.

Thus, in July, then executive secretary Harold Sanders was notified that Cedarmore had been placed on the tax rolls at a value of \$325,100. A Frankfort tax official had earlier assessed the assembly for \$900,000. The ad valorem tax on the lesser figure would have amounted to \$2,300 annually.

Under instructions from the administrative committee of Kentucky Baptists' Executive Board, Sanders appealed the decision to the Shelby County Board of Supervisors. The administrative committee would not consent to voluntary tax payment because, they reasoned, such action would admit the state's right to tax a religious institution.

Together with attorney Joseph Stopher and Cedarmore manager Arlis Hinson, the executive secretary appeared before the supervisors on July 26. The three argued for exemption on the basis that the assembly is a religious, educational, charitable, non-profit organization. Stopher also pointed out that the Kentucky Board of Tax Appeals had sustained the religious institution in every similar case appealed to it.

Hinson explained to the Shelby County officials that the only "profit



By Bob Terry  
Associate Editor

making" agreement the assembly has is a contract with a local resident who grazes cattle on several acres on Cedarmore property for an annual fee of \$300.

"This, however, is being terminated at the first of the year," he explained. Hinson also added that in years past farmland at Cedarmore had been in federal soil bank programs and some had been rented to local farmers on a 50-50 basis.

"Now, no land is in the soil bank program," he said, "and those working our farm land give us only enough corn and hay to feed one horse and provide archery targets for the camps."

The officials then ruled in a unanimous decision that Cedarmore Assembly be taken off the Shelby County tax rolls.

John Ross, commissioner of the Kentucky department of revenue, subsequently appealed the case to the Board of Tax Appeals but no date has been set for the hearing.

Sanders said he did not expect any action until after the elections. "The Ford administration does not want to get the reputation of taxing the churches just as election time nears," he declared.

### Catholic convent taxed

A similar case involved the St. Catherine Convent of Sisters of Mercy in Oldham County. This religious order operates a kindergarten and retreat center. When this ground was placed on the tax rolls, it was appealed to the County Board of Supervisors who affirmed the taxation.

Their ruling, however, was over-

turned by the Board of Tax Appeals. Commissioner Ross then appealed the case to the Oldham Circuit Court. A hearing was held on February 15 but no decision has been given as of this date, September 11.

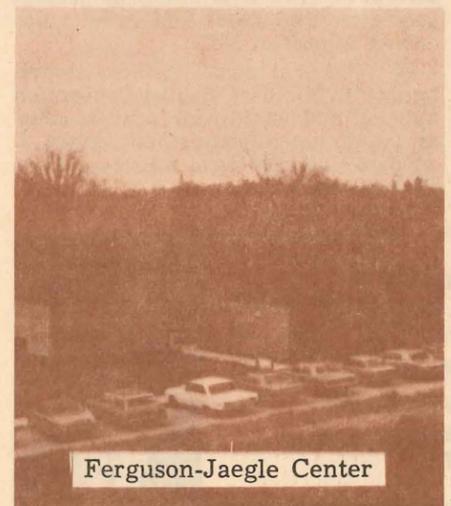
"It was to prevent incidents like this," Sanders explained, "that we formed the Interdenominational Church Tax Exemption Committee." This group guided through both houses of the Kentucky General Assembly a "resolution with legislative intent" during the last regular session.

### Constitutional amendment

The resolution, adopted unanimously by both the Senate and House, stated, "That it is the sense of the Senate (House) of the General Assembly of the Commonwealth of Kentucky that the exemption from taxation of places actually used for religious worship in Section 170 of the Constitution of Kentucky, is clarified to cover the exemption of places owned by religious institutions and used for religious worship, education, charitable or administrative purposes, including the grounds attached thereto."

Governor Ford indicated at the time, Sanders said, that he would support a similarly worded constitutional amendment during the 1974 legislative session. He also pledged support to placing such an amendment on the ballot for a state-wide referendum.

Meanwhile, Ford is sending copies of the adopted resolution to the department of revenue and to all county property evaluation administrators in Kentucky, according to the director of the legislative research commission, James T. Fleming. With Ford's endorsement, perhaps this move will discourage the trend to tax church-owned properties.



Ferguson-Jaegle Center

SEPTEMBER 16, 1972

# Radio Helps Mainland Chinese Hear About Jesus

The word of Baptist missionaries, ousted from China by the Communist government, has not been silenced. The word endures through radio — short-wave radio to be exact.

A 15 minute program, aptly titled "The Voice of Hope," regularly tells the story of Jesus in the Mandarin language — one of the two major Chinese dialects.

The devotional message is recorded monthly in the Baptist Studio in Taipei by Tsai Sheng Ping of Taiwan. The Chinese pastor, a new speaker on the program, was selected after being highly recommended both from the standpoint of language accent and program content.

The recordings are then forwarded to the Southern Baptist Radio and Television Commission in Fort Worth for production. Members of the Radio-Television Commission's radio department add Chinese language announcements and solos and quartets selected from a music library maintained at the Radio-TV Commission.

"We record solos when Chinese-speaking students from Taipei or Hong Kong come to the Seminary (Southwestern Baptist Theological Seminary in Fort Worth)," observed Jerome Pillow, language coordinator for the Radio-TV Commission.

"We've also had a great deal of help in obtaining Chinese-language music from Herb Barker, a missionary in Taiwan, who is the Radio-TV representative there. He sends tapes and records that have been recorded in Taiwan.

After the addition of announcements and music the completed programs are sent to shortwave broadcast stations presently located in Manila in the Philippines and Inchon, Korea, where they are beamed to China's masses behind the Bamboo Curtain.

"We previously used a shortwave broadcast station on Okinawa for this effort but when the island reverted to Japanese control recently that station was closed," said Pillow. "However, a replacement, owned by the Far East Broadcasting Company, Inc., is expected to begin operation in January, 1973, from Cheju Island, off the coast of South Korea. Then we will be transmitting from three locations.

"Many Southern Baptists are unaware of this Chinese mission effort through radio," he went on. "This program is produced by the Radio-TV Commission with production and broadcasting costs paid for by the Foreign Mission Board of the Southern Baptist Convention. It's a joint cooperative effort to spread the Gospel."

"The Voice of Hope" has been in existence for seven years. "We do not use the word 'Baptist' on the program, nor do we make any reference to the United States," said Pillow. "Listeners who want to write may send mail to an address in Tokyo or to the stations from which broadcasts originate. This is necessary to protect the listener.

"Radio is the best way to reach into China with the Gospel of Christ. Estimates of the number of radio receivers in China run high. Some experienced China experts say there is one receiver for every eight or nine people."

## Coop. Program Gifts Top \$21 Million

Gifts through the Southern Baptist Convention's Cooperative Program unified budget reached \$21.1 million in August, with an additional \$2.7 million needed to reach the total budget goal in one remaining month in the SBC's 1972 fiscal year.

In order to meet the denomination's \$23.7 million budget goal for the fiscal year ending September 30, Cooperative Program contributions during September must increase 19 percent over September, 1971, gifts, according to Porter W. Routh, executive secretary of the SBC Executive Committee.

"We always hope to reach the goal, but we believe we will reach all of the \$21.8 million operating budget, the \$97,360 balance due on the 1970 capital needs and the \$1,050,000 due on 1971 capital needs," Routh said.

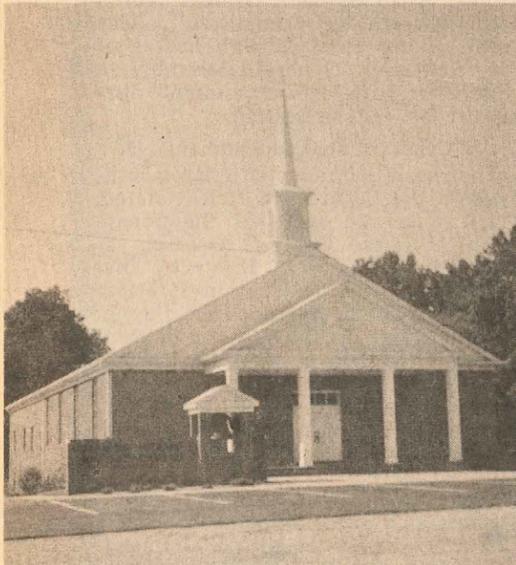
In addition to the \$21.1 million received through the SBC Cooperative Program for the first eight months of the fiscal year, Southern Baptists have given \$24.8 million to designated specific mission causes over-and-above the budget goal.

Designated contributions have increased \$2.1 million over the \$22.6 million received during the same period in 1971, compared to the increase of \$1 million in Cooperative Program receipts for the same period. Designations were up 9.48 percent compared to the 5.19 percent increase in Cooperative Program contributions.

Cooperative Program receipts during August totalled \$2.3 million, an increase of almost \$17,000 or .71 percent over August, 1971. Designations totalled \$305,883, a decrease of almost \$4,000 or 1.22 percent compared to designations in August of 1971.

About a dozen of the 33 Baptist state conventions sent in less during August of 1972 than they did in August of 1971, several of them with nearly 50 percent decreases. Two states sent in no funds during August of 1972.

The financial report includes contributions to Southern Baptist Convention national and world-wide mission causes and do not reflect amounts given to support state and local mission efforts. (BP)



**DEDICATED** — Sinking Spring Baptist Church near Murray sponsored a dedication day for its new building Sunday, September 10. The day featured the closing revival service led by evangelist Norman Culpepper, a dinner on the grounds, and a dedication service led by pastor Terry Sills. A highlight of the afternoon service was the burning of the mortgage note by building committee chairman Lake Hall and chairman of the finance committee Otto Parks. The new facility was constructed after a fire leveled the original building.

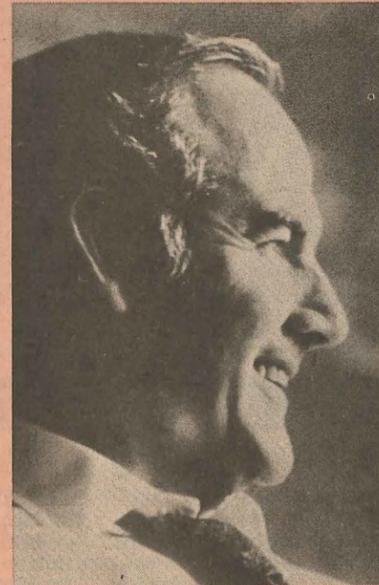
### DR. BILL SHERMAN

Pastor, Woodmont Baptist Church, Nashville, Tennessee

**A FEATURE SPEAKER:  
STATE STUDENT CONVENTION  
Bowling Green, Kentucky  
October 13-15, 1972**

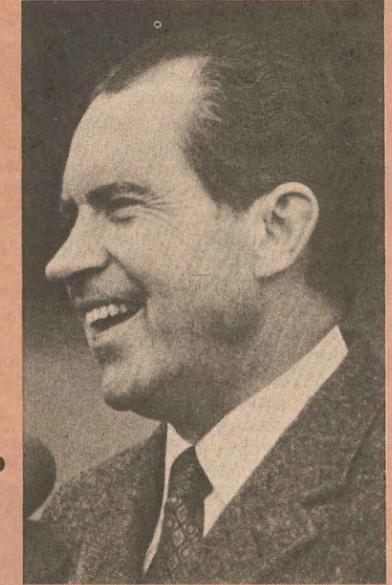


# Presidential Candidates Reflect Poles Of Christianity



A McGovern Committee Photo

◀ McGovern  
The Prophet?



Nixon ▶  
The Priest?

A Courier-Journal Photo

Both presidential candidates, Richard Nixon and George McGovern, are expressly religious men. Both have disciplined Protestant backgrounds. Yet the two major candidates for the presidency of the United States reflect long-time tensions in Christianity, says the author of a new book, *The Nixon Theology*.

The two candidates display differences that "have polarized Protestants right down the line and also Roman Catholics in recent years," says Charles P. Henderson, Jr., who wrote the book and who has made special studies of the men's religious attitudes.

As Henderson analyzes it, President Nixon manifests the personally focused religion, linked to revivalism and Americanism, while Senator McGovern views religious principles as standing in criticism of the nation and demanding its reform.

McGovern combines the "prophetic and patriotic" while Nixon blends the "pious and patriotic," Henderson says. "It's the old Biblical conflict between the priestly and prophetic traditions.

"The priest is the one who sanctifies society's institutions and assures its people that everything will be all right despite the problems. The prophet is the one who sticks thorns in the flesh, who speaks with righteous indignation and says the problems must be resolved."

The difference, as commonly ex-

pressed in modern friction among church members, is between emphasizing the personal inner solace of faith, of stressing application of gospel standards in action to rectify society's ills.

Henderson, 31, is a United Presbyterian clergyman and assistant chaplain at Princeton University. His book on Nixon's theology has been published by Harper and Row. He also has gathered material on McGovern's religious stance and interviewed him about it.

Between the two, he said, Methodist McGovern is more keenly versed in theology, having once attended a theological seminary and served as a student pastor and still keeps up with current scholarly journals in the field.

He tends to be quite unusual in this regard, Henderson says. "He's aware of contemporary church issues. On the other hand, Nixon's emphasis is on simple faith as part of the American culture."

While Nixon is a Quaker, his closest religious associates are popular clergymen of other traditions, men such as Southern Baptist evangelist Billy Graham and Dutch Reformed minister Norman Vincent Peale. Officials of some Protestant bodies complain that Nixon has mostly shunned contacts with them although such contacts were extended regularly by his predecessors.

In contrast, McGovern has been active in church organizational affairs, serving as a Methodist delegate to the

1968 World Council of Churches Assembly and chairing its committee on race. He says he was keenly influenced as a young man by works of the theologian Walter Rauchenbusch who renewed emphasis in this century on the gospel's social implications.

Both candidates are "self-consciously religious," Henderson says. "Both see their political careers as kind of a religious vocation, as the highest calling they can pursue in serving humanity."

At the same time, Henderson adds, Nixon stresses a "moral absolutism" that is part of that tradition, while McGovern stresses ideas of "brotherhood, cooperation and nonviolence" which are another side of the same tradition.

But their classic difference, Henderson says, is in the tension between personal and social dimensions of religion, both of which are valid aspects if kept together but which in isolation become points of conflict.

"I don't think they will discuss it openly in the campaign, but it will be a subliminal issue," Henderson says.

"Nixon represents the school that holds that if individuals are converted to righteousness, society's problems will be solved somewhat automatically. McGovern sees religion as a vision of the ideal toward which society should work in changing its structures so as to enable human beings to fulfill their destiny." (EBPS)

## People And Places

The Trinity Baptist Church of Lexington has recently completed their sixth consecutive summer outside services. These were Sunday night services following a drive-in church format and were well attended, according to Bob W. Brown, pastor.

The East Frankfort Baptist Church recently celebrated their 10th anniversary with a homecoming. Dan S. Cramley, III, has been pastor of the church for six of its 10 years.

South District Association of Baptists records the passing of C. R. Hill and H. A. Cocanougher. Clyde Wilson Ray, clerk of the association writes:

Bro Hill, along with his wife, served this association for 17 years and eight months as associational missionary. He and his wife "were dedicated to the task before them and their work will be long remembered."

Bro. Cocanougher "was a dedicated worker, interested in both education and Christian welfare. He was superintendent of Boyle County schools for a number of years and served South District Association as moderator for a number of terms." At the time of his death, Cocanougher was a board member from the association to the KBC Executive Board.

In Lynn Baptist Association there were two separate ordination services

on Sunday, August 27. Terry Shelton was ordained to the ministry by the Knoxes Creek Baptist Church. Darrell Vance was ordained to the ministry by the Aetna Grove Baptist Church.

**Burton Memorial Baptist Church**, Bowling Green, ordained three men to the diaconate on August 27. They are J. Paul Brown, James Hammonds and Jerald Richards. O. G. Lawless, pastor of Calvary Baptist Church, Bowling Green, brought the evening message.

**Adairville Baptist Church** has passed resolutions of appreciation to Burns Babb, J. Rhea Lawrence, Sr., and James E. Wilkerson for their leadership in extensive remodelings and renovations within the church, according to Paul E. Hatfield, pastor.

The **Salvisa Baptist Church** recently ordained **Marvin Montgomery** to the Gospel ministry. The ordination was



at the request of the deacons of the Salvisa church in order to enable Montgomery to better perform his duties as an interim and supply pastor in the Paducah area where he resides with his wife, Alma. Montgomery is a graduate of Georgetown College and Southern Baptist Theological Seminary and is presently employed in the Paducah school system as a sociology teacher. He also teaches two classes in Bible history under the auspices of the Association of Churches in Paducah through a released time program worked out by the Association and the schools.

**Thixton Lane Baptist Church** will celebrate their 15th anniversary on Sunday, September 17. An all day program with a basket lunch is planned. Former members and friends are invited to attend.

The deacons of the First Baptist Church, Paris, have prepared and submitted to the congregation a resolution in appreciation of the life and service of **John Hayward Sibley** who died May 16 of this year. The resolution describes Sibley as a true and faithful deacon, a leader among his peers and a man of action. He served as moderator of the church for many years and was greatly loved by fellow church members for his warmth, honesty and good judgment.

The **Rockford Lane Youth Choir** of Louisville presented eight major concerts and one mini-concert during the month of August to 2,735 persons.

Four of their concerts were witnessing projects in Barkley Lake State Lodge, Ken-Lake Hotel, The Coffee



**EXAMINES PROGRAM** — Muhlenberg County Association missionary **Allen Black**, right, goes over the associational meeting program with **John Brandon**, pastor of Second Baptist Church, Greenville, and **Ernest Bean**, pastor of Calvary church in Central City. **Brandon** is the outgoing moderator of the association. **Bean** was elected to succeed him. **Western Recorder** associate editor **Bob Terry** represented the state paper at the meeting and made this picture.

House of Benton's First Baptist Church and Kentucky Dam State Lodge. The other concerts were presented at Brookview, Ralph Avenue and Valley Station Baptist churches; at Valley View Baptist Church at a county-wide singspiration, and a final home concert at Rockford Lane.

## Cedarmore Lowers Registration Fees

Next time you visit Cedarmore Baptist Assembly your bill will be a little less than your last visit. This is the practical effect of a decision made by the price and policy work group of the KBC Executive Board's camps and assemblies committee.

At a called meeting on September 7, the group decided to immediately implement a reduced registration fee. In place of the one dollar fee established last year, guests will now pay either 25 or 50 cents.

The committee determined that liability laws necessitated some type of insurance on registered guests. Thus, those attending for day-time events will be charged only 25 cents extra if they are eating meals there. If the group is only using the meeting facilities, 50 cents will be charged each person. The fee will cover the insurance and administrative costs.

Overnight guests were not affected by the old policy and those rates will not be affected by the new ones.

## Baptists Commended For 'Anti-Semitism' Stance

A resolution adopted by the Baptist Convention of Israel, denouncing anti-Semitism as "a sin against Christ," has drawn praise from the Anti-Defamation League of B'nai B'rith.

The Jewish organization, headquartered in New York, issued a statement commending the Baptist group for denouncing the concept of "Christian rejection of Jews as being accursed by God and as deserving of suffering because Jews chose to remain loyal to Judaism and their Jewish heritage."

Rabbi Solomon S. Bernards, director of the B'nai B'rith Anti-Defamation League's interreligious cooperation department, said that the Baptist statement was especially significant since it came "from a community of Christians who live and work in the Holy Land."

In late August, Southern Baptist missionaries in Israel released the text the Baptist Convention in Israel had adopted last May but had not released pending its ratification by Baptist churches, institutions and officials.

The resolution reads as follows:

"I. As Christians and Baptists in Israel, we deplore the incomparable suffering of the Jewish people in history and in modern times. We acknowledge that oftentimes the persecution they bore took place in so-called Christian countries and under so-called Christian rulers.

"We further recognize that the unworthy motive which caused most of Jewish ill-treatment was rooted in 'Christian' anti-Semitism, deriving from the assumption that since the Jew rejected Christ, he was considered cursed of God and his sufferings deserved.

"It is some small comfort to recognize the faithful witness of many Christians through the ages, who at the cost of personal peril, protested with their lives against anti-Semitism and gave protection to its victims.

"II. Furthermore, we denounce anti-Semitism as a sin against Christ, whose only conquests are made by love, and a sin against the Jewish people.

"We especially deplore attitudes and actions in history that have resulted in the persecution and suffering of the Jewish people solely because of their religion, for Baptists have always considered themselves to be champions of those who endure religious discrimination, having suffered in no small way for their own beliefs in the past.

"This, however, is not to excuse many Baptists and other Christians for their silence while six million Jews perished in Nazi lands under Hitler. Baptists, in the future, should resolve to accept responsibility for the welfare of those who suffer if they are to teach and proclaim responsibility.

"III. Therefore, we the undersigned Baptists in Israel, resolve to:

"1. Accept and love the Jewish people and seek for them the common rights and dignities bestowed impartially by God upon all his children;

"2. Denounce anti-Semitism as a denial of the spirit and teaching of Jesus;

"3. Call on fellow Christians not to wrongly present in Christian teaching the historic events which led to the crucifixion of Christ in a way that would either directly or indirectly place upon the Jewish people today responsibilities which belong to our corporate humanity and not to one race or community;

"4. Help meet the needs, physical when necessary, and especially the need for friends and allies of those who suffer as the result of anti-Semitism, discrimination and persecution;

"5. Cooperate with Jews in an attempt to erase causes of friction and misunderstanding through forums, discussion groups, dialogue and other meaningful encounters;

"6. Invite other sincere individuals and groups to join us in presenting a common front to combat and attempt to eliminate the sin of anti-Semitism wherever it exists in attitude or practice." (BP)

## Reflection Of A Cedarmore Camp Pastor

By **Ken Forman**  
Assistant Pastor,  
Campbellsville Baptist Church

Editor's Note: This article was originally published in "The Carillon," the weekly bulletin of the Campbellsville Baptist Church.

This article is being written as I sit on the porch of the counselor's cabin at Camp Rabro, Cedarmore Baptist Assembly. It has been an active week, indeed, with 79 RA's and 17 staff members in the camp.

As I look around and hear the sounds of activity, my heart overflows with thanksgiving for God's grace, reflected in the world He has created, and for life, as expressed in the life of youth. The beauty of nature is in evidence everywhere. The boys are in groups on the hill just above where I am sitting. Some are whittling on cedar limbs used for walking sticks. Others are making RA pledge plaques and name bars with cedar and woodburning sets.

The younger boys who have chosen to do so are learning to swim in the new swimming pool, just completed this spring. It has been a tremendous asset to Camp Rabro.

It's afternoon now and the tempo of activity picks up. One group of boys is headed for the archery range, another to the lake for canoeing and boating. Big John, the Camp Rabro horse, is tied up under the shade of a nearby tree, waiting for Chapter 11 to arrive. By late afternoon he'll be ready to go back to the leisure of a wooded pasture and the boys will be asking, "how soon do we eat?" Voices from the swimming pool indicate that activity has resumed there for the afternoon.

I'm scheduled to share in a cook-out for the evening meal with one of the chapters. This is to take place on the far side of the lake. We will go to the campsite by boat.

Nature study is included in the overall program at RA Camp. One chapter is seated on the grass under the shade of a tree. Their leader is a young col-

lege student serving this year in Kentucky as a summer missionary.

Over on the lodge side of Dragon Lake and at New Camp, the girls are in session in GA and Ac'eens Camps, and there is also a Junior and Youth Music Camp in progress.

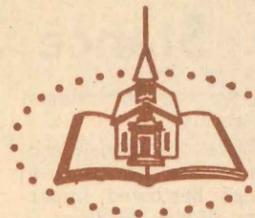
As I conclude this article, my thoughts turn to expressions of appreciation for all that has been done and is being done through the combined efforts of Kentucky Baptists through the state camping programs. These are great opportunities, indeed, to assist young people and adults as well, in their related service for the Lord.

Counselors and staff personnel this week include a retired telephone company maintenance man who is 72 years of age and in his 14th year at Cedarmore, a boiler maintenance employee of the Sheraton Hinton Hotels who is in his 13th year, a school teacher, a pastor, and the regular counselors composed of high school and college students.

Remember these camps as you pray. Many young lives are touched and changed through these experiences. □



**BURNS NOTE** — Elk Creek Baptist Church near Taylorsville recently burned the note of the church's educational plant. Above, deacon chairman **John Nethery**, left, and trustee chairman **Junior Leathers** do the honors. The 178 year old congregation will hold a "Homecoming" service October 1. **William Roger Cox** is the Elk Creek pastor.



## SUNDAY SCHOOL LESSON

By H. C. Chiles



(These Lessons For September 24, 1972)

### LIFE AND WORK SERIES

## Stick-To-Itiveness

Instead of yielding to the temptation to become discouraged, as many of us are prone to do, Paul persisted in the performance of the task which the Lord assigned him until it was finished, regardless of how dangerous or difficult the circumstances were.

Acts 27:21-25

Knowing that he could not get a fair hearing before the prejudiced Jews, Paul appealed his case to Caesar, thus making it necessary for him to be taken to Rome as a prisoner under the guard of a centurion, Julius, and his soldiers. The journey across the Mediterranean Sea was very hazardous.

A violent and tempestuous wind struck the ship. After the ship was driven by a merciless sea for many hours, they decided to attempt to relieve the situation by tossing the freight overboard.

When all hope was lost and despair had gripped the hearts of the men on the ship, and with a feeling of complete helplessness they were about to jump into the sea, Paul told them that a heavenly visitor had encouraged him with a message from God, assuring him that he and those on the ship would escape drowning, provided they remained aboard.

Paul boldly declared his faith in God in the statement, "I believe God." This faith in God filled Paul with good cheer, for he knew that God was wholly responsible for the preservation of the lives of these men. Paul's remarkable demonstration of faith was a tremendous encouragement to the others. Is your faith an inspiration to those who know you?

Acts 28:23-31

For years Paul had wanted to go to Rome but he had been prevented from doing so. He yearned to impart to the Roman Christians such spiritual help as would establish them in the faith and strengthen them for better service and from that strategic center to send forth the gospel message to all parts of the empire. God arranged everything for his arrival quite differently from what Paul had expected. Due to His providence and the resultant generosity of the Roman officials, Paul was not incarcerated in the common prison but was permitted to dwell in a private house, chained to a soldier.

Since Paul could not go to any of the seven synagogues in Rome, because such freedom was not permitted to a prisoner, he called the leading Jews to his place of confinement, explained to them the circumstances of his imprisonment, preached Christ to them and pleaded with them to accept Him. How he must have enjoyed the coveted privilege of witnessing for Christ in the very center of world-power!

Just before those unbelieving Jews stalked out of Paul's lodging-place, the Apostle quoted to them God's Word as recorded by Isaiah in condemnation of their unbelief. Verses 25 to 27 constituted his last message of warning to them. He then concluded with the climactic words in verse 28 and they produced an uproar. With great haste they departed in anger, not to be seen or heard again. Alas, they had made the great refusal!

Detained in this prison for at least two years, Paul was allowed to speak with the utmost freedom and he had a glorious ministry. He preached Christ

### INTERNATIONAL SERIES

## Social Change: Work And Leisure

Technology and mechanization have enabled ingenious men to produce numerous products which have lessened the time spent at work and greatly increased the time for leisure, bringing about many changes in society. Whereas men formerly spent most of their time in earning a living, many now have too much time to spend in leisure and idleness. This extra time is not always a blessing because it frequently is spent improperly. If it were used properly, it would be a tremendous blessing. From this lesson we shall seek to ascertain the proper attitude of a Christian toward work and leisure and then to cultivate that.

Exodus 20:8-11

Six days were consumed in the setting in order of the universe. God purposed that after labor should come rest, so He set aside the seventh day for that purpose. God set aside that day for His own glory and for man's benefit. It was ordained of God for the welfare of

to the guards who were chained to him. His gracious character, noble life and powerful preaching won their admiration and resulted in the salvation of many of them. Some of these men entered the palace and others were sent throughout the empire. Thus the Lord gave His faithful servant the opportunity and honor of witnessing through others where none had ever spoken favorably about Christ.

Paul was not permitted to go out to others but all visitors had unrestrained access to him. A warm welcome awaited all who went to see Paul. Of those who visited him, many believed and were saved. Circumstances need never prevent any Christian from witnessing for Christ.

Are you as faithful as was Paul in telling others about Christ and what He can do for them? Your work will not be judged by the success that crowns your efforts but by the faithfulness with which you discharge your duty in bearing a faithful witness for Him.

man's physical, mental and spiritual natures. God purposed that at these definite and regular intervals man should cease from his labor, draw apart from rest and take time to meditate on the things of his Creator. Just as man's body needs rest from the labor of six days, so his spirit needs the strength that comes from real worship. If six days are needed to labor for ourselves and others, surely one day should be used to build up our spiritual nature.

Since the Jewish Sabbath was essentially a day of rest and afforded an opportunity for the worship of God, the principles surrounding it are applicable to our day of rest and worship, the Lord's Day. Our Lord wants us to sanctify His day by studying the Scriptures, by meditation, prayer and public worship. He intends that this day shall be one of glad fellowship with Him, which is man's supreme need. Anybody who does not observe the Lord's Day by resting from labor and worshiping God

is a loser, even though he may profit financially by so doing.

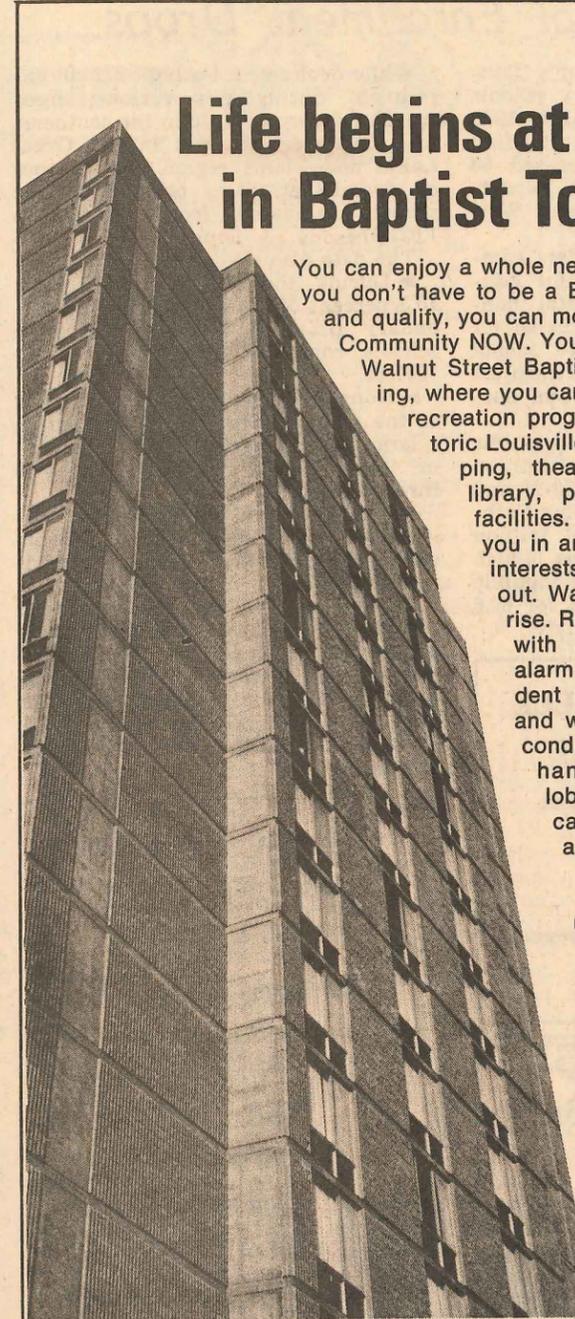
Man's obligation to work grows out of his capacity for doing so. Proper work is conducive to health and happiness. Therefore, it should not be neglected. At the close of the week at work the Lord's people should cease their normal pursuits and devote His day to rest, worship, receiving instruction in the things of the Lord, and enjoying Christian fellowship. Numerous blessings come into the lives of those who observe the Lord's Day as one of physical rest and spiritual renewal. Shortening the work week, in compliance with the clamor of many in our day, will cause many to forsake church attendance and thereby lose out spiritually. Additional multitudes will have a growing tendency to spend the week-ends in leisure and in making Sunday a day of pleasure and recreation as if it were merely a holiday.

Ecclesiastes 2:4-11, 24-25

In his pursuit of happiness and satisfaction Solomon tried the paths of wisdom, wine, wealth, works and women. Each of these proved very disappointing to him. Foolish indeed is any man who travels either of these paths, thinking that he can retain happiness and receive God's blessings. Those who attempt it usually reach the point where they think they have outgrown any need for God and His help, but they are merely demonstrating their own folly. Those who walk in the pathway of disobedience to God should never expect His favor to abide upon them. Rather, God's children should strive daily to walk in the pathway of obedience to Him all the days of their sojourn on earth. A frank acknowledgment of personal inadequacy and of a great need of divine help is a mark of wisdom in any life.

For Solomon life was empty because it was self-centered. Anybody who lives and toils for the gratification of self will be sorely disappointed in the end. Only through living and working for the glory of God and for the good of others does one find real fullness of life. Solomon had tremendous wealth and sought in every way imaginable to derive great pleasure therefrom, but he did not acquire the happiness which he sought. Although surpassing all of his predecessors in possessions, power, prestige, pomp and pleasures, he was not satisfied. True happiness is available only through right relationship with God and faithful obedience to His blessed will. The longings of the human spirit can never be satisfied with mere things. Money cannot buy happiness or satisfaction. True and lasting joy comes only from God to those who trust in Him, depend on Him for strength and guidance, and do His will. Apart from God life is empty and dissatisfying. Life finds its meaning and satisfaction in pleasing its Giver. Complete dependence on God in work and in leisure will result in victory and enjoyment. □

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# Catholic School Enrollment Drops

Fall enrollment in the nation's Catholic elementary and secondary schools declined 17 percent from 1961 to 1970 while the number of students attending other nonpublic schools increased 66 percent, according to the U.S. Department of Health, Education, and Welfare's Office of Education.

A preliminary analysis of data compiled by the National Center for Educational Statistics showed total nonpublic school enrollment decreased 8.1 percent over the span of 10 school years. The number of students enrolled in public schools rose 22.5 percent during the same period.

The data reveal that total nonpublic school enrollment fell from 5.7 million in 1961-62 to 5.3 million in 1970-71 and the number of students attending Catholic schools dropped from 5.1 million to 4.2 million. Catholic schools, which enrolled 91.5 percent of all nonpublic students in 1961-62, accounted for 80.6 percent of the total 10 years later.

While declines in Catholic school enrollment during this period ranged from a 5.6 percent drop in the southeast to a 21.8 percent drop in the Great Lakes and Plains region, the number of students attending other nonpublic schools increased from 615,548 to 1,021,974.

The data also revealed:

► During the 1970-71 school year, 10.3 percent of all elementary and secondary pupils attended nonpublic schools, compared with 13 percent in 1961-62.

► Nonpublic school enrollment in each of the grades 1 through 8 represented a larger percentage of total enrollment in those grades than in grades 9 through 12.

► Nonpublic schools are more prevalent in the North Atlantic region, where 39.3 percent of all pupils attending nonpublic schools are located.

These and other data on nonpublic schools will be published later this year in a report, *Statistics of Nonpublic Elementary and Secondary Schools—1970-71*, that will be available through the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402.

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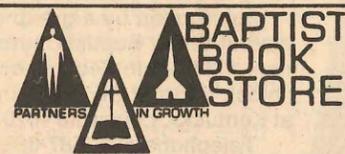
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(Continued from page 5)

### EDITORIAL HALF-TRUTHS

Dear Editor:

I do not usually write letters to the Editor. However, since the *Western Recorder* is looked upon by some Baptists as an encyclical and since you have seen fit to publish not one but two anti-Nixon editorials, I feel some reply is necessary. We are not "duped" by half truths: 1. Personal envoys to the Vatican antedate Mr. Nixon by many administrations. 2. Tax relief for parochial schools is the same as that for private schools, and I have not seen the Baptists reluctant in accepting such relief. 3. Population control would be much better accomplished by more effort on the part of the pulpit, the medical profession, and other qualified agencies making the public aware of the responsibilities as well as the privileges of properly planned conceptions. Abortion, murder of developing human beings, is not the answer. 4. It has been my observation that President Nixon has appointed as chairmen of committees men or women qualified for the position regardless of denomination.

The most "Unbelievable Inconsistency" I can imagine is that a Christian Editor (Puckett), in his last paragraph, could forget Mark 9:39-40 in belittling another's faith.

Lexington, Ky.    A. J. Whitehouse

### ANTI-NIXON CAMP

Dear Editor:

Now that it would appear that you have put the *Western Recorder* firmly in the anti-Nixon camp, when will you give your endorsement for Senator McGovern?

I sometimes envy the Roman Catholics—they have only one Pope. We Southern Baptists have hundreds of would be "popes" who would tell us how to vote, what causes to support and not to support, etc., etc.

Are our Southern Baptist voters so dumb that they must be enlightened by our state papers?

Washington, D.C.    Worth C. Grant

### SBC'S "WASP-NESS"

Dear Editor:

Regarding Mr. Daley's editorial (September 2, 1972), it appears that Southern Baptists are showing their WASP-ness. He admits the wrong of the Southern Baptist's smear campaign on the late President Kennedy but con-

tinues to formulate an anti-Catholic campaign over the issue of tax supports to Catholic schools. Granted, in all articles of this issue of *Western Recorder*, the terms "parochial and private schools" are used, but it is evident the aim is toward Catholic schools.

Mr. Daley continues with the manipulation of Southern Baptist voters by the stronger issues of busing and the Vietnam War. I am constantly ashamed of my Southern Baptist religion being representative of the standard bearers of segregation and American jingoism.

Mr. Daley makes reference to five actions of the present administration which have made Mr. Nixon the "darling of Catholics." The first was the appointment of Henry Cabot Lodge as the president's envoy to the Vatican. The Vatican is a recognized state with international influences. Secondly, a Jesuit priest on the White House staff is no more subversive than Billy Graham being a personal friend of President Nixon. The third and fourth points, birth control and abortion, have Catholics and non-Catholics represented in both camps of each issue. Finally, a Roman Catholic as chairman of a committee on educational needs is logical. The Catholic schools of this nation have provided a productive educational system for millions of Americans, both Catholic and non-Catholic.

In summary, people should look at the issue in reality. W. Barry Garrett (September 2, 1972) states the loss in tax revenue, due to a \$200 tax credit, would be between \$790 and \$970 mil-

Wayne Dehoney    Dale Moody    Wayne Ward

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lion. I would hesitate to estimate the added expense if every Catholic school closed its doors and already debt ridden public school systems had to incorporate this influx of students.

Louisville, Ky.    Robert C. King

### BUS MINISTRY BLESSES

Dear Editor:

A year ago our church, Ormsby Heights Baptist Church, Louisville, began deliberating a deep involvement in the bus ministry as a means of outreach in our community. We had one small bus we were using for special youth and children's tours. The bus was also utilized to bring 15 or 20 to Sunday School on Sunday morning.

When we began there were several considerations for us:

1) Our church is located in a predominantly middle-class neighborhood. Most people have a car, some two. Transportation did not seem to be a major problem. After all, didn't they go anywhere else they wanted?

2) There are several Baptist churches in close range of our own. In fact, several churches "claim" the same territory. Should this have any effect on us?

3) Our church is within four miles of the church with the largest bus ministry in the state. Would a community support two vital bus ministries?

Of course, all our answers could be taken care of only by experience. We found many willing to send their children to Sunday School on buses though they did not come themselves. We also found a tremendous opportunity to reach parents through this ministry! Since we have begun actively in the bus ministry, the other churches (Baptist and otherwise) in this area have initiated similar ministries. We might have reached more if these churches and the "senior" church in bus evangelism hadn't had an outreach in the community. But we have found that people in this area prefer to attend the church nearest them and we have had nothing but the finest cooperation from the other churches. Besides that, we have reached as many as we can accommodate for the present.

The bus ministry has been a tremendous blessing to us. Here are the statistics: Bus attendance increased 153%; Baptisms increased 38%; Sunday School attendance increased 27%; Total receipts increased 35%.

Louisville, Ky.    Dallas Vincent

### SBC AND WOMEN

Dear Editor:

I hope many Baptists will read and reread "An Open Letter to Southern Baptists" so ably and beautifully written by Linda Jordan in the September 2 issue of the *Western Recorder*.

Ashland, Ky.    Mrs. Anne Henderson

## Congress On World Evangelism Planned

Church leaders from all six continents met in Los Angeles with Billy Graham to plan for an International Congress on World Evangelization.

The congress will be convened by some 150 leading churchmen from around the world. More than 100 have already accepted invitations from Graham to serve on the convening committee and further invitations are being issued. Graham has been named honorary chairman of the congress and he announced that a decision on dates and location will probably be finalized shortly. He also announced it had been decided that the congress was to have a large representation of people from the so-called third world areas.

Graham said, "Since the Berlin Congress on Evangelism in 1966, many church leaders — pastors, evangelists and missionaries — have urged that there be another world congress on evangelism.

"During the past six months I have sought counsel with a number of men from six continents and after much prayer and discussion, we believe God led us to the unanimous decision to convene this International Congress on World Evangelization in 1974. This has been overwhelmingly confirmed by many church leaders around the world who have agreed to serve on the convening committee.

"The purpose of the congress is clear," said Graham: "to press for the evangelization of the world in our generation. We believe that the Holy Spirit is at work in the world in unusual ways. Millions of people are searching for what Christ has to offer. Multiplied numbers of them have responded to the gospel invitation. Churches and Christians have been and are still being renewed.

"We stand on the threshold of a new era. Never before have the oppor-

tunities been so great nor the means at our command to proclaim the gospel so manifold."

Speaking about the consultation in Los Angeles, California, Graham said, "I cannot help being excited about the plans being evolved and believe that God will use this congress to focus our attention on the strategy for total world evangelization in our time."

A 25 member planning committee has been formed from the membership of the convening committee and is being headed by A. J. Dain, assistant bishop of the Anglican diocese of Sydney, Australia. Dain, who will be known as executive chairman, said, "We want to recall churches to the task of world evangelism under the dynamics of the Holy Spirit.

"It's planned," he added, "to invite 3,000 people to attend the congress and the program will have a major emphasis on delegate participation. It is hoped that 60 percent of the delegates will be under the age of 45 and that a large body of these will be people moving into positions of leadership in the Christian church."

Speaking of the congress planning committee, Dain said, "It will be truly international in character with wide geographical and cultural representation. It is envisioned that this committee will meet regularly between now and the time of the congress."

## Faster Architecture Services Offered

Faster, more efficient consultation service from the church architecture department of the Southern Baptist Sunday School Board will soon be available to churches in all areas of the country because of a new, systematic coverage approach for field consultants.

This arrangement will give each consultant a portion of a high service request area and an area in the remaining low intensity states. There will be a special effort to make each trip as beneficial as possible to all churches involved.

Consultants will be responsible in their assigned territory for church visits, associational events, state events and state building conferences, where

interested churches meet jointly with the state building consultant and the Sunday School Board consultant to discuss building programs.

According to information from the church architecture department, 4,000 or more churches in the Southern Baptist Convention are anticipating a major building program next year. Churches should be aware that the services of the department are available without charge to any Southern Baptist church.

Over the past five years, the church architecture department has held 18,294 on-site conferences with individual churches and 2,000 meetings with churches in the offices of the architecture department in Nashville.

## Sanders Takes New Position In Kentucky

Harold G. Sanders, former executive secretary of the Kentucky Baptist Convention, has accepted a position with L. L. Sams, Inc., of Waco, Texas. The company specializes in renovating church buildings and furnishing church furniture and other supplies.

In his new position Sanders will serve the state of Kentucky as the Sams representative. He will continue to reside at 5404 Pawnee Trail, Louisville 40207. He will be available for supply preaching, interim pastorates and revival work after October 7 when he returns from a training program at his new firm's headquarters.



**TAKING OVER**—In one of his first official acts as executive secretary of the KBC, Frank Owen, center, presided at a staff meeting during the first week of September.