



Committed
to
Care



OCTOBER 7, 1972

People And Places

J. S. Woodward, pastor of Long Lick Baptist Church in Scott County, died unexpectedly Thursday afternoon, September 28, at his home in Lexington. Funeral services were conducted September 30 with Dan Moore, pastor of Georgetown Baptist Church, in charge. Woodward was a veteran of the United States Navy.

He is survived by his wife, Julia Powell Woodward, three sons: William J. of Lexington; James D. of Shawnee, Oklahoma; and Richard M. of Fort Rucker, Alabama; by one daughter: Mrs. Henry Shields of Lexington and by seven grandchildren and two great-grandchildren.

Mrs. Woodward is a past president of the Kentucky Baptist Woman's Missionary Union and is serving presently as a director of the *Western Recorder*.

Former Nigerian pastor **Theophilus Akande** is available for supply preaching or missionary speaking. Currently a student at Georgetown College, Akande served as pastor of the Ori Oke Baptist Church in Ogbomoso, Nigeria, before coming to the United States. Any church interested in having Akande as speaker may contact Bible professor Joe Lewis at Georgetown College or call (502) 863-8821.



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V. R. Clark of Nortonville, an inactive ordained minister died recently. He was ordained by the Nortonville Baptist Church in 1956 and served as pastor of Immanuel Baptist Church, Mannington Baptist Mission and Zion Brick Baptist Church. At the time of his death, he was the Little Bethel Baptist Executive Board member from the Nortonville church.

Westport Road Baptist Church, Long Run Association, will observe its 10th anniversary Sunday, October 29. Special guest for the day will be Frank Owen, KBC executive secretary. Activities include a fellowship meal following the morning worship services. James B. Lewis is the Westport pastor.

Baptist Towers has scheduled an open house on Sunday, October 8, from 1 until 7 p.m., and from October 9 through October 14 from 2 until 5 p.m. each day.

Interested persons are invited to come by and inspect several sample apartments and, while there, have free refreshments and chat with some Baptist Towers residents.

Baptist Towers is open to all persons who are 62 years of age or more and qualify, and features wall-to-wall carpeting, air-conditioned comfort and personal safety features for residents.

Mr. and Mrs. Harry Dodd were honored in a special service by the Faith Baptist Church, Vanceburg, for making an outstanding contribution as foster parents. They were presented a white Bible with commendations for their care and help in placement of 87 children.

Church Chuckles by CARTWRIGHT



"The entire Bible is opposed to Women's Lib! Name me one single well-known female prophet!"

DEVOTIONAL



James Conrad
First Baptist Church,
Owenton

Jeremiah 18:1-15

Sometimes God can teach us some wonderful things through our experiences in life. Last year my family and I visited a pottery shop. It was fascinating to watch the woman mold the raw clay into a beautiful piece of pottery. As I watched her work I thought of the parable of the Potter and the Clay, which has a wonderful message for us.

First of all, this parable teaches us that God is the Potter and we are the clay. He is wanting to shape and mold us into vessels of honor and usefulness if we will only be submissive clay in His hands. Like the clay we are nothing until God molds us into something useful to Himself.

Secondly, this parable teaches us that we can become a marred vessel in God's hands. We can be like the Israelites and refuse to be molded according to His will. Listen to what they said to Jeremiah in verse 12: "Don't waste your breath. We have no intention whatever of doing what God says. We will continue to live as we want to, free from any restraint, full of stubbornness and wickedness." (The Living Bible)

I am afraid that this is the attitude of many people today. They want to be free to do their "thing" without any restraints from God. The prodigal son wanted to be free to enjoy life and he ended up in the pig pen.

Finally, this parable gives us some hope. The potter didn't throw the marred vessel away but molded the clay into another useful vessel. God can do the same with us if we will become submissive clay in His hands. He made Jacob into Israel, Peter into a rock, Saul into Paul, and this piece of clay into a preacher. He has the power to change your life too.

God will give you a second chance to become a useful vessel if you will let Him change your life. The hymn writer has expressed what you must do in these words: "Have Thine own way Lord! Have Thine own way! Thou art the Potter, I am the clay. Mold me and make me after Thy will, while I am waiting, yielded and still."

SECOND IN A SERIES —

The Changing Children's Home

A previous article written by general superintendent C. Ford Deusner reviewed the changes that have taken place and the progress that has been made in the Kentucky Baptist child care program during the last 25 years. This article relates some of the changes taking place in the children's homes and how these are affecting the lives of the children.

As the communities throughout Kentucky have improved their schools by consolidating, by employing school counselors, by developing and providing better health services, so pastors have taken more and more responsibility in seeing that help in the form of family counseling and improved services through the State Child Welfare Department is made available to families in distress. They view the help they also seek from the Kentucky Baptist Board of Child Care as unique and especially designed for them.

A few years ago the campuses had a predominance of children from 6 to 12 years of age. Those children over 12 had generally been in the care of the children's homes for several years. Today the campus population is about evenly divided between children under 12 years of age and those over 12. When the ages of most of the children were under 12, a cottage and its staff could accommodate and care for from 16 to 20 children. Today with the change in ages of the children and the increased needs of the children over 12, we can only care for 10 children in a cottage. With the ministry we are now providing through our child care and social service staff the children and their families are being re-united in a much shorter period of time. Many children are coming to the Baptist child care program for help from family groups. The children generally are not delinquent or psychotic, but are confused about life, their families and themselves. They often have brothers and sisters who are not needing our help away from their homes.

Recently a 14 year old boy asked his pastor for help in leaving home. His mother and father were constantly fighting, were telling him of the faults of the other. This had gone on for years. Due to the mental anguish he was suffering, he could not function in school, in church or with his peers. The pastor tried to help the parents to see what they were doing to each other and to the child. It didn't work. He then asked the Baptist Board of Child Care to provide help for the boy away from his family. We did. He came to us confused about himself and about adults. He showed many problems in the cottage and on the campus. The child care worker in his cottage, the social worker and others spent many hours with him when he would be angry at himself and at others. He has now found himself and is beginning to find meaning in life.

By Claud A. Turpin
Director of Social Services

A 16 year old girl and her grandmother asked for the girl's placement because of the drinking and fighting in her home. She was also confused and was doing poor work in school. To help her, she was placed on one of our campuses. In a very short time, she was upset about everything we tried to do for her and ran away. We found her and brought her back to the campus. Her child care worker and her social worker have helped her see why she originally wanted to come to us, and what her responsibilities were in helping us in helping her to find herself. Now she is doing much better on the campus, her school work has improved, she is participating in her church. Still she gets upset at times but now sees the future as bright.

A young boy who has been with us for several years has been hurt and disillusioned by a mother who left the family years ago and by a father who is an alcoholic. Some boys in school got him to drink at a ball game. He came back to the campus very sick. He has talked of his hate for the campus and the staff. He has talked of hurting himself, hurting others and destroying property. The local Comprehensive Child Care Center tried to help him and us in dealing with him. Nothing seemed to work. The problems became so severe that he had to be hospitalized. A psychiatrist was called in and treated the lad for a period of time. He was able to return to the campus a different person. His school work improved, he began to participate in sports and other school activities, his hatred for himself and others has been drastically reduced.

Are all of the children like this? No, but many are and they must have the help of their Baptist churches and their child care program. Many of the younger children are coming to us after having suffered in their own homes. A family of six small children came to us for care, help and protection from a father who had made the children watch him have sexual experiences with women. One of our social workers is now working with the relatives and with the court to see that these children will never have to suffer this type of treatment again.

These are examples of many of the children now on our campuses and explain why so much more is required of the staff and why only 10 children are now placed in a cottage. As we attempt to minister to these young lives, we must have the resources available to help them find meaning in life. It requires the best skills on the campuses and complementary services as well. □

WESTERN RECORDER

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

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A Serious Threat To Public Education

A likely consequence of the forthcoming election in which a United States president, a United States senator from Kentucky and for some Kentucky voters a United States congressman will be elected is the overlooking of local officials who are also to be chosen. Such an oversight could be disastrous because local officials often have more to do with conditions under which we live than do national officials.

One example is school board members to be elected in local communities. The decisions of school boards are far reaching. They determine how a huge amount of tax funds will be spent and they affect our most precious resource—the children of our communities.

Like no time in history public schools are in jeopardy. With present trends we could see the demise of or the serious downgrading of public education due to the diversion of tax funds from already hard pressed public education to parochial education.

A specific case in point is the Jefferson County Board of Education. There are five board members, three of whom are up for reelection. There are some facets of this election which are very interesting and appear to be more than coincidental. One of the three incumbents seeking reelection is Roman Catholic. One of the two board members not up for election is also Roman Catholic and a strong bid is being made by another Roman Catholic to unseat a non-Catholic incumbent seeking reelection. If the two Roman Catholics seeking election are successful, this board which determines the direction and policies of more than 100 public schools with a budget of approximately \$78 million will be dominated by a Roman Catholic majority.

Such a slate of candidates is no accident and raises important questions. Why would Roman Catholics who demonstrate their attitude toward public schools by sending their own children to parochial schools seek membership on a public school board? Considering more and more intensity in effort to divert public funds to parochial schools, what decisions could be expected from a public school board with a majority of Roman Catholics who have chosen parochial schools for their own children?

Surely these citizens as taxpayers have every right to seek election to any public office for which they

qualify. Just as surely the voters have a right to know the true motivation for their desire to become public school board members and the possible consequences.

Until these Roman Catholic candidates demonstrate as well as publicly record themselves otherwise, only one conclusion can be assumed. They want to be in position as public school board members to channel more public funds into private and parochial schools.

Consider some consequences. The parochial schools in Jefferson County already share substantially in public funds. A major allocation from public funds administered by the Jefferson County Fiscal Court is used for free transportation of parochial school pupils. Public school teachers are already providing instruction on a limited basis to pupils in parochial schools. Parochial schools also receive other major help from federal and state funds including the use of free instructional equipment, library books, textbooks, lunchroom supplies, health services, counseling services, testing programs, etc.

From the trend in recent years there is every reason to expect more and more requests for public funds for use in parochial schools. Can there be much doubt of the outcome of such requests if the majority of the public school board are Roman Catholics?

Here are the candidates for the three places open on the Jefferson County Board of Education. Voters in these districts should vote their convictions.

District 1

- Orville R. Miller, (Incumbent) 1705 Spruce Lane, Insuranceman, Methodist
- Willard Bostwick, 308 N. Hubbards Lane, University of Louisville teacher, Protestant
- J. B. Searles, 5805 Brittany Valley Road, General Electric executive, Roman Catholic

District 3

- Dr. William Vonder Harr, (Incumbent) 1908 Tyler Lane, Physician, Roman Catholic
- Donald Randolph, 5709 Emmalee, Minister, Baptist

District 4

- Fred Pfannenschmidt, (Incumbent) 3610 Whitehall Court, Real estate, Baptist
- R. K. Walker, 313 E. Esplanade, Insuranceman, Presbyterian

Stewardship And The Convention Budget

By Bob Terry
Associate Editor

Those of us who voted for the 1972-73 Kentucky Baptist Convention budget during our last annual session, ought to re-read the story told by Jesus as recorded in Matthew 18:23-33. In these verses, Jesus talks of a man who asks for one kind of treatment for himself (forgiveness of a debt) but who treats others differently (casts a debtor into prison).

We suggest that this passage be considered in light of convention action regarding any budget overage that might occur during the 1972-73 fiscal year.

In the past, talk of a budget overage might have seemed like empty verbiage, but no longer. During the past year, Kentucky Baptists contributed more to the Cooperative Program than the 1972-73 budget (\$4.3 million) calls for. If God continues to bless us, we can legitimately hope for a second consecutive year with a budget overage. That makes the stewardship of these funds a very real question.

But back to the principle. Our convention leadership has been strong in urging churches to share a percentage of all its undesignated receipts with world missions through the Cooperative Program. Resolutions from both the Executive Board and the Kentucky Baptist Convention have called on churches to do the same thing.

And in local churches countless mission minded persons have resisted efforts to adopt a church budget with a stipulation that all budget overage go to a building fund or some other worthwhile local program. Their usual argument is that part of all the money given by God's people should go to support Southern Baptist world mission outreach, not just a portion of some of the funds.

On the pages of *Western Recorder*, praise has been given to churches that contributed to world missions from their unspent funds at the end of their fiscal year.

All of this is to say that as a convention we have asked Kentucky Baptists to contribute a portion of all their receipts to world missions through the Cooperative Program.

But how have we as a convention treated our world mission program with regard to our budget overage funds? In the 1971-72 budget we said that

fifty percent (50%) of the overage funds would go to Baptist Student Centers. The other fifty percent (50%) would go to the Cooperative Program. This means that 31.3% of the fifty percent (50%) going to the Cooperative Program will go to causes outside Kentucky. In dollars, causes outside Kentucky will probably receive \$18,056.28 instead of \$36,112.56 if they received the full 31.3% of all Cooperative Program receipts.

In this current year, the budget stipulates that all budget overage will be used in Kentucky for capital needs. This means that 31.4% of the \$4.3 million budget will go for causes outside our state, but nothing at all after that. If we exceed our convention budget, all of the overage will be used in Kentucky.

To us this appears that, as a convention, we are asking for one kind of treatment but are treating the same cause in a different manner. It was this kind of action that Jesus rebuked in Matthew 18.

Please notice the plural "us." This writer was present both years and voted for the budgets and the general recommendations without raising a question. But now we hope it can be changed. If the convention specifies a percentage of receipts to go outside our state, then we believe that percentage should hold true for all our Cooperative Program receipts, not just those up to a budget goal.

How we ask churches to treat the Cooperative Program should be the same way the Kentucky Baptist Convention treats the Cooperative Program as reflected in its annual budget.

With other Kentucky Baptists, we rejoice that Cooperative Program receipts have climbed above the budget goal. The \$57,687.81 from this year's overage may mean the beginning of a Baptist Student Center on the University of Louisville campus, a campus that is now without a center. And most Kentucky Baptists are aware of the pressing financial needs of our schools and colleges. Overage funds could be of great use to them.

Yet, we must always reflect mission priorities. The convention budget should be a worthy example for all the local churches to follow. How we ask churches to treat the Cooperative Program must be the same way we as a convention treat it.

The Cooperative Program -
More Than The Sum Of Its Parts

McGovern Gives Parochial Aid Backing

Senator George McGovern, President Richard Nixon's rival for the White House, has announced support for income tax credits to aid parents of children attending parochial and "bona fide" private schools.

In a speech to a Catholic high school audience in Chicago, the Democratic standard bearer said "I fully endorse" the principle of tax credits, stating he believed that such aid would be upheld by the courts.

Earlier, Senator McGovern said he was committed to finding ways to aid private school education "within the framework of the constitution." In his Chicago speech McGovern stressed this commitment to "constitutionality" of aid, and talked of the "constitutional right" of parents of parochial school children to receive aid.

"It is essential to good government and justice that tax relief be brought in a constitutional way to both the general treasuries and the parents of children in parochial and other bona fide private schools," declared McGovern.

At the beginning of a long address to the Catholic audience at the Gordon Technical School in Chicago, the South Dakota aspirant to the White House pledged "aggressive leadership" to bring more financial aid to public schools than they have ever received before.

"There's simply no question but that that's where our highest priority lies," McGovern declared, citing the fact that nine out of ten American students are in public schools.

"But neither can we neglect the other one out of ten students who are not in public schools — but who are also citizens and children of America. In defending majorities, we cannot neglect minorities . . . we cannot abandon the children in these schools . . . (by) depriving parents of a constitutional right," McGovern said.

Thus, with his Chicago speech McGovern has rivaled President Nixon in a direct bid for the Catholic vote in several key election states. As McGovern pointed out, parochial school enrollments are concentrated in eight states: New York, Pennsylvania, Illinois, California, Ohio, New Jersey, Michigan and Massachusetts. Most of these states are among the crucial ones to McGovern's hopes for defeating President Nixon in November.

Nixon has pledged repeatedly to give funds to Catholics from the federal treasury to support their schools. However, in hearings before the House Ways and Means Committee in August the administration gave only qualified support to the tax credit proposal currently being considered by the committee.

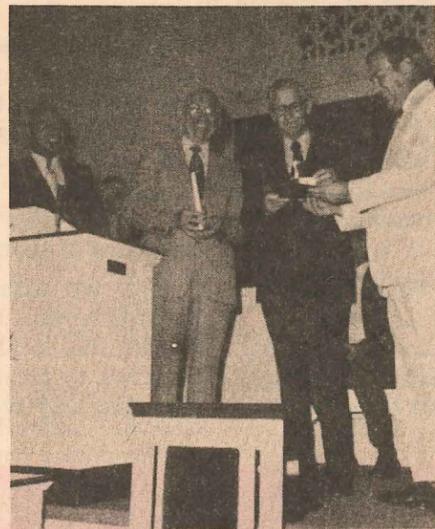
That bill, H.R. 16141, would allow a tax credit for tuition paid by a parent or guardian to any private nonprofit elementary or secondary school. This tax credit would be allowed to cover actual tuition costs up to a maximum of \$200 per dependent.

Senator McGovern did not discuss specific plans for ways to fund the proposed program which is estimated to cost \$3 billion a year to begin. He did say that the nation "could afford it in the context of a healthy and vital economy, operating at the full employment level . . . and through a fair and equitable system of taxation."

McGovern stressed his conviction that public and private schools could be strengthened "without weakening one or the other."

The Democratic presidential nominee said firmly that he would "never support" the use of federal aid to advance segregated schools. He said he would "demand that the Department of Health, Education, and Welfare as well as the Internal Revenue Service, use their powers to the full to ensure that no 'segregated academy,' south or north, receives any form of federal assistance."

At this point in his speech McGovern attacked strongly the Nixon administration's record, saying they had been "deficient" in enforcing the "clear laws and precedents and has thereby injured the otherwise solid record of the vast majority of parochial and bona fide nonpublic schools." (BP)



DEBT FREE — The final mortgage was burned Sunday, September 10, at the Lancaster Baptist Church, Lancaster. Participating were, left to right, pastor Bill Humphrey, building committee chairman R. O. Johnson, treasurer Wilbur Gaines, and assistant treasurer Russell Ball. The \$200,000 note was paid off 10 years early by the church.



You are going to be hearing more and more about OPERATION ONE. The year 1975 will be the 50th Anniversary of the Cooperative Program, which I count the most ingenious budgeting plan ever conceived for religious giving.

Operation One has to do with the celebration of that Jubilee year of this "family fund" plan for the distribution of our gifts to mission causes, both at home and around the world.

The goal is to persuade every church to increase its Cooperative Program gifts by 1% per year until the 1975 celebration. Thus the term Operation One. I like sensible, realistic goals; goals that we can and intend to reach. This is a reasonable goal, an achievable goal. Surely every church could do it.

A week ago, sitting in the Foreign Mission Board chapel in Richmond, Virginia, I heard Baker James Cauthen point out that the Cooperative Program is the brightest hope for all our agencies and causes. He declared that the Foreign Mission Board with its vast operation in 75 countries with nearly 2600 missionaries depends more on the Cooperative Program than ever before.

During WW II occasionally I stood behind one of the big artillery guns as it was loaded and fired into enemy territory. Strangely I had somewhat the same kind of feeling at the Foreign Mission Board. I said to myself, "this is where the big gun is fired." The witness is equally important everywhere, but all of the activity behind the lines should result ultimately in heavier firing of the big gun.

And how much nobler to fire the mission gun, not into enemy territory, but among other peoples whom we love, and a redemptive projectile of salvation rather than destruction.

We build behind the lines and spend much to strengthen communications, to grow a mighty people, remembering that "the light that shines brightest at home, shines farthest abroad," but to send the gospel to the wide world is the ultimate expression of it all.

Don't forget OPERATION ONE. One percent growth per church, per year, in Cooperative Program sharing. This is what fires the big gun perennially. Put it in your budget now. One percent per year from now until Jubilee in 1975. OPERATION ONE!

—Frank Owen

Maryland, Oregon, Idaho Face Parochial Votes

Voters in Maryland, Oregon and Idaho will decide on November 7 whether or not they want to be taxed to help support parochial and private schools.

Maryland citizens will vote on a 1971 state law to divert \$12.1 million of public funds to parochial and private schools under a voucher plan. The law was petitioned to referendum by Americans United for Separation of Church and State and other organizations organized into a coalition called the Maryland Committee for Public Education and Religious Liberty (PEARL).

In Oregon voters will approve or reject a proposed amendment to the state constitution which would remove the present strong provision barring public aid for religious institutions and replace it with vaguer language. Americans United and various Oregon organizations are working to defeat the proposed amendment, Measure 4, and have produced pamphlets explaining the issue. Americans United staffers C. Stanley Lowell, Gioele Settembrini and E. Don Giddens have all spoken widely around the state and appeared on radio and television.

A recent Oregon poll showed church-state separationists leading 56% to 38%, with 6% undecided. A similar attempt was made in New York in 1967 but voters rejected a proposed constitution containing a weakened church-state separation provision by a nearly 3 to 1 margin.

The referendum in Idaho would amend the state's tight church-state separation provisions to permit public expenditures for busing to parochial schools. Americans United associate director Lowell recently addressed meetings in Boise and Idaho Falls and organized continuing public information programs.

In all three states, opponents of tax for parochial schools point out that approval of these proposals would lead to an endless succession of bitter divisive battles and the increasing diversion of public funds to sectarian institutions.

Copies of the Maryland, Oregon and Idaho pamphlets are available free from Americans United, 8120 Fenton Street, Silver Spring, Maryland 20910. (C/S/NS)

Compulsory Chapel Rule Appealed

The U.S. Supreme Court will have an opportunity during its upcoming fall term to rule on the constitutionality of compulsory religion at the nation's three military academies.

According to a spokesman for the Justice Department, the government will ask the high court to review a lower court decision knocking down military requirements that cadets and midshipmen attend church or chapel services regularly or be punished.

In July the United States Court of Appeals for the District of Columbia ruled against the Pentagon in a two to one decision in the case of Anderson versus Laird. The compulsory church attendance regulations at military academies are a violation of both the establishment and the free exercise clauses of the First Amendment, the majority opinion declared.

The government plans to file a petition for review by the end of October, according to the Justice Department spokesman. Sometime after that the Supreme Court will announce whether it intends to hear the case. If the court declines the petition, the decision of the lower court will stand.

When the case reached the U.S. Court of Appeals the Baptist Joint Committee on Public Affairs filed an amicus curiae (friend of the court) brief. The Baptist committee maintained that the compulsory religion regulations were unconstitutional because they violated the free exercise and establishment clauses of the First Amendment. Further, the Baptist brief questioned the right of the government to use religion to accomplish state purposes.

If the Supreme Court grants the petition for review, the Baptist Joint Committee will have the privilege of filing another amicus brief, according to John W. Baker, associate executive director.

The Pentagon maintains that the compulsory church attendance regula-

tions "are an integral and necessary part" of military training for future officers. The government's view was upheld in the U.S. District Court when judge Howard F. Corcoran agreed that the purpose of the regulations "is purely secular and its primary effect is purely secular." (BP)

G'town Promotes Stone, DeBorde

Dan Stone, formerly Georgetown College admissions director, has been named coordinator of alumni affairs, according to Robert L. Mills, president.

Stone replaces Ken Fendley who resigned his post after more than 17 years. Fendley will become public relations director of Mackinac College in Mackinac, Michigan.

Replacing Stone as admissions director is Don DeBorde, who has been serving as assistant director of admissions.

The new alumni head is a 1953 cum laude graduate of the college. He served as pastor of the Great Crossings Baptist Church, McKinley Avenue Baptist Church, Harrisburg, Illinois; and Faith Baptist Church, Georgetown.

A native of Hopkinsville, Stone was named admissions director in 1968. He and his wife — the former Barbara



Stone

DeBorde

Ann Messer of Crab Orchard, a 1952 graduate — have three children.

DeBorde, a 1963 graduate, is a native of Miami, Florida. He joined the admissions staff in 1969. His wife — the former Judith Ann Sparks of Mayfield, a 1969 graduate, teaches school in Lexington.



DR. FRANKLIN P. OWEN

Executive Secretary-Treasurer,
Kentucky Baptist Convention

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

And They Died In Bangladesh

An estimated one-half million Bengalis had died. Yet, even in many parts of Pakistan, it did not seem to matter. The Bengalis lived in East Pakistan and the seat of the national government was in West Pakistan — more than one thousand miles away — on the other side of India. Tragedies were common and the national government rarely became involved, much less foreign governments.

But this time other governments did care. News of what had happened actually reached others before it reached us in East Pakistan — even those of us living near the area where the terrible cyclonic storm and tidal-bore struck. It was only after news came, by the way of weather satellite, that we began to inquire and really learn the details of what had happened.

What we saw and heard is beyond description. The main thrust of the tidal wave was said to be from 20 to 30 feet high. But even if it had only been 10 feet the driving wind which accompanied it in and out, would have created havoc. I personally believe that along the coastal area the wave must have been 30 feet high.

Atur Ali lived at least 10 miles inland but out of his greater family of 25 only he and four others were left. The other bodies were never found — the ocean became their grave.

In one village of about 50 people a young man walked up with his chest still bleeding. It had been slashed open by the thorns on the tree he had climbed. He alone had survived.



McKinley leads a drilling team.

Editor's Note: This is the first in a series of articles depicting the plight of the Bengalis from the time of the devastating tidal bore in 1970 through the civil war and, later, the India-Pakistani War in 1971. During all of this time the author, Kentuckian James McKinley, was ministering to the Bengalis as an SBC missionary. He had been in that country since 1958 and was mission chairman at the time of the fighting. McKinley is a native of Nora, Kentucky. He attended both the University of Kentucky and Campbellsville College. Kentucky pastorates include Central Grove church near Albany and Mt. Moriah church in Mt. Eden. McKinley is now on furlough, living in Louisville.

I asked one gentleman what they did the first few days after the tragedy. His reply was, "We can't remember what we did. We were in a daze."

Often the bodies, both animal and human, reached a point of decomposition so quickly that it became impossible to bury them. Little mounds of earth over the bodies could be seen in every direction. The smell of death remained for days. When we drove our vehicle back to our home in Feni, we would wash it down with the hose trying to rid the vehicle of death's smell.

Mothers, for days after the tragedy, could be heard crying out for their babies who had been washed away. This was the most difficult thing for me.

In one village two families had lived. One family felt the water at their feet. They quickly climbed trees. Six of seven survived. They called the second family but they could not move fast enough. Six of seven in that family were never seen again.

Near the coast of the ocean, only the slick earth which had served as the floor of the houses, could be seen. Not even one piece of bamboo was left to remind that once a house had stood there.

But no one can "save" the dead. The living became our concern. We were not professional relief workers and we hardly knew where to begin. Foreigners would soon be coming to help so we missionaries felt that we must do that work which we believed others would not be able to do.

A few days later we moved into the unknown — we would try to "sink" shallow tube wells as a temporary measure for providing fresh drinking water for the "living." We did not know where to begin but we definitely knew we had not chosen an easy route

for expressing our concern. The need was there, everywhere — Southern Baptists would provide ample funds — we were on the spot where service could be given — if God was going to show His love to those hardened people, then in this particular area He would show it through us.

The days were long — the nights short — the missionaries and Bengali co-workers grew tired but there was always a compelling "force" pulling us on. Some of us wiped away the tears as we walked or ran between wells to supervise the work of several crews. Others were beyond weeping.

All food had been destroyed or washed away. It was taking the foreign helicopters a long time to reach all areas of distress. As much as three weeks later the people were seen "scratching" the half rotten rice out of the earth but "something is better than nothing."

As one group of villagers began moving toward the area where their pump would be sunk, I told them that they must feed the workmen. They replied that they had nothing to feed them. I knew they had something or they, too, would be dead. I said, "But whatever you have to eat, give a little of that to them." This was not easy but there was no other way.

Many nights when I returned home very late, I would pull out my lunch which Betty, my wife, had prepared for me as early as three o'clock that morning. Most of the time, at least in the early stages of our work, I found it almost impossible to eat. Neither did I feel hungry so it was no sacrifice to go without eating.

One of my missionary companions, R. T. Buckley, walked six miles, one way, for three consecutive days trying to find fresh water in a coastal area. They sank the well six times and had to bring the materials out with them —



Missionary R. T. Buckley distributes blankets to storm victims.

no fresh water. Later the materials were given to the village people. They reported water had been found. I went to examine it. The water was good but the well had been located in a large "mud-hole." We pulled the well and moved it to another location nearby. Five months later beautiful fresh water still flowed from the pump. R. T.'s efforts had been rewarded.

Missionary T. E. Thurman walked 12 miles with his pastor and crew to sink two wells. The tidal waters caught them out in the coastal area at nightfall. They slept on straw and shared one village blanket. The next morning I walked out to meet them. Smiles marked their faces. The "living" in that remote area could now drink fresh water. Twenty-four miles isn't much to walk if you have a good reason for walking.

Missionary C. F. Ryther "reported in" to our little shack office after midnight several nights and was "off again" at daybreak. We were not solving all the problems but we were trying to help a little in one corner of the world.

Salt water was the most discouraging factor. Often, after completing the well we tasted the water only to discover that it was salty. The only answer was to move some distance and hope that the next time it would be better.

Almost as discouraging was the fact that hundreds of young, strong soldiers of the Pakistan Army spent most of their time playing volley-ball or resting while we were desperately trying to help desperate people. We never fully understood why so many of them

were sent into some of these remote rural areas. Later we would understand.

We completed our work of sinking the 200 wells assigned to us by the East Pakistan government and then asked for another assignment. We were told to distribute blankets. Three thousand five hundred of these were distributed before warm weather came.

Distributing blankets was easy. The village leaders prepared the list of those who would receive the blankets. We would call the names out over a loudspeaker. If someone whom others felt did not deserve a blanket walked up to receive his, the crowd would roar out an objection. We simply reached for the blanket and continued the distribution.

On one occasion R. T. Buckley and I did witness a "good brawl." There were not enough blankets for all of the needy and they began to fight among themselves. We pulled and pushed for about an hour to get them settled down. Our village leaders and the local police fled and were not seen any more that day.

Hundreds of thousands of the "living" had been left homeless. We began helping the local government in a building project. Our part was to provide the tin for the roofing of the new houses. This was the work which we were doing when the Pakistan Army turned upon the Bengalis in East Pakistan in an effort to subdue them.

The sermon: Can we not all work as diligently to "save" the people of the world — to give them the Water of Life — as we missionaries did to give physical water to the Bengalis?

Music Institute Set

All interested church musicians are invited to attend the 12th annual Church Music Institute to be held on the Southern Baptist Theological Seminary campus October 30-November 3. Participants will choose from available workshops, lectures and special musical performances with a number of outstanding musicians who will serve as institute personnel.

Included on the program are Harold Decker, choral clinician, University of Illinois; William J. Reynolds, executive of the church music department, Baptist Sunday School Board; Richard Spalding, music education and piano, University of Louisville; Paul Matthen, voice professor, Indiana University; Elwyn A. Wienandt, lecturer, Baylor University; and Frances Aronoff, music education specialist at New York University.

Personalities in the piano field are Irwin Freundlich from The Julliard School, Lillian Freudlich from Peabody Institute of Music, Despy Karlas of the University of Georgia, and Indiana University's Walter Robert. Organists include Mrs. Paul Matthen, Indiana State University; Searle Wright of Cincinnati; and Malcolm Williamson, Great Britain's most versatile organist-composer, who will be featured in an organ recital during the institute.

Mr. and Mrs. Edward Thompson of Judson College in Illinois will present a sacred duet recital and Mrs. Thompson will direct a handbell choir from Illinois. Details are available from G. Maurice Hinson, Chairman, 1972 Church Music Institute, 2825 Lexington Road, Louisville, Kentucky 40206.



NOTE BURNING — Lynch Baptist Church, Lynch, recently held a note burning ceremony to commemorate a \$17,000 debt paid in full. Participating in the service were, left to right, finance committee chairman Jim Stewart, pastor James H. Clark and Clarence Jones, pastor when the debt was incurred.

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Help For Small Churches Planned At March Confab

As Southern Baptists worship this Sunday nearly one-half of the more than 11 million member denomination will be part of a congregation with less than 300 members.

Numerically such small churches represent 63 percent of the denomination's total churches. And Larry Bryson doesn't want the denomination to overlook this 63 percent.

Bryson, assistant director in the Southern Baptist Home Mission Board's division of associational services, and other HMB staffers are working with the Baptist Sunday School Board in sponsoring the denomination's first National Conference on the Small Church, March 26 through 29 at Ridgecrest, North Carolina.

Because of facilities, registration for the conference will be limited to 425 on a first come basis, and Bryson already has requests to duplicate the conference in other areas.

The four day conference, set at Ridgecrest Conference Center, will feature nine and one-half hours of conference time dealing with problems faced by the small church, and the 1974 January Bible Study book, taught by H. K. Neely, chairman of the reli-

gion department at Southwest Baptist College, Bolivar, Missouri.

The conference's purpose, Bryson said, is to strengthen the small church and her relationship to the community by understanding the community, organizing the congregation to win the community, and motivating the people to witness in the community.

"We are anxious that Baptists remember that there are churches without a professional staff — the pastor is the only staffer. Most have limited facilities and finances," Bryson said.

"We want to provide answers in helping the church fulfill its mission where they are. With the change in open country and out migration, cities under 10,000 will grow more than any

others in the next few years," he continued.

"We have suggestions that will help the pastor caught in a change. The church has to speak to the change — such as in a camp or resort area where people are establishing second homes for weekends — or the church on the fringe of a metropolitan area that is being swallowed up by a subdivision. Also, the problems in the metro area such as drugs, alcohol addiction, are just as prevalent in the smaller community as in the inner city."

Cost for the conference is \$22.50, plus a \$1 registration fee. Registrations may be made through the office of Larry Bryson, Home Mission Board, 1350 Spring Street, NW, Atlanta, Georgia 30309.

'Reconciliation' Planning Starts

Joseph B. Underwood, general chairman of the coordinating committee for the Baptist sponsored World Mission of Reconciliation Through Jesus Christ (WMRJC), has begun a new series of meetings with participants in Europe.

Underwood said he would be speaking to Baptist groups in Portugal, Spain, France, Yugoslavia, England and possibly Scotland, to inform and motivate them as participants in the five year Baptist World Alliance project.

Named to head promotion of WMRJC in August, 1971, Underwood travels extensively in this role and in his regular job as consultant in evangelism and church development for the Southern Baptist Foreign Mission Board.

As of July 25, 1972, 94 Baptist bodies in 83 countries had voted to participate in the special evangelistic mission. The project was proposed in 1970 during the 12th Baptist World Congress in Tokyo.

The two-fold objective of the mission is to lead people to be reconciled with God and with each other.

In the meetings in Europe, Underwood will exchange information about the mission and discuss ways churches can become practically involved in it.

He said the suggested WMRJC emphasis for 1973 is spiritual preparation and training for reconciliation, while other emphases, to begin in 1973 and continue through 1975, call for various cooperative endeavors and the training of laity for witnessing.

The latter period will also stress ministries of reconciliation between individuals and various groups, classes, nationalities and races.

Following his visits with Baptists in Europe, Underwood has scheduled similar meetings in nine Asian and Pacific countries, to be accompanied by former astronaut James Irwin.

These meetings and public appearances are slated for October 13 to November 14 in Japan, Korea, Taiwan, Hong Kong, South Vietnam, Philippines, Indonesia, Australia and New Zealand. (BP)



PREACH THE WORD

Dear Editor:

Having read the September 23 issue of *Western Recorder* I wish to reply to some of the articles.

I have been saved, baptized and a member of a Baptist church since 1938.

"The Pulpit's Whipping-Boy," by C. DeWitt Matthews, without a doubt is the finest and most needful article for today's churches. Are pastors so smart as to be above teaching or not caring to do the will of God? Jesus said, "Lovest thou me... Feed my sheep."

The editorial (page 4, paragraph 6) covers about the same area of thought. We wonder if the programs for youths and ball games are of any help? Would we not see them around church if such programs were stopped? This could be one reason for many unsaved church members.

The last two paragraphs of Franklin Owen's article were very excellent. The greatest need is to stop the spiritual famine. Are ministers doing other things and neglecting to prepare? We are told other churches don't believe all of God's word yet Baptists fail to teach. We are told church membership does not save but people not at the service are probably not saved and what are we to believe? We have the Bible but not much from many so-called pastors.

Any program, plan or study that does not place God above all, His word second and the denomination third is either "The Social Gospel" or "The Gospel of Baptist Denomination."

Lexington, Kentucky R. P. Johnson

HOW CAN THEY?

Dear Editor:

I would like to know, can either President Nixon, if reelected, or Senator McGovern, if elected President, put their hand on God's Holy Word in taking the oath of office that has in it to "Uphold the Constitution of the United States of America" when both are saying now they will destroy "it" if possible, by giving financial aid to parochial schools. We all know parochial schools are maintained to further the teachings of the supporting church. I came in possession of a high school history used in a parochial school and it was all to further the teaching of that denomination. Some will say, "They teach high school history," and that is the truth but what is the contents of the history?

Christ unite their hearts in one united prayer, "Oh God! in your own way bring us back to where we should have been all these years."

Russellville, Ky. Reed Rushing

OFFERING AND WORSHIP

Dear Editor:

I agree with you that the offering should have a more important place in our worship service. Last Sunday in our rush we forgot our offering. We put it in Sunday night after prayer. It meant more to us this way. Many departments receive the offering as they enter the room. Even in the class room it could be part of the worship.

Columbia, Kentucky Bayard Antle

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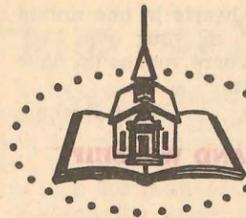
Contact

Mrs. Robert K. Broadbent
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The artist, Mrs. Nell Vaughn Broadbent, and Hopkinsville historian, Mr. William Turner, are shown taking a final look at the original watercolor of Bethel College, Hopkinsville. The college is portrayed in early spring, as the trees are beginning to bud, in soft blue, green and yellow tones. The artist hoped to reflect the "Spirit of Bethel" and to provide a permanent reminder of one's beloved alma mater. Mrs. Broadbent experienced several pleasant days personally in G. A. house parties held at Bethel during her childhood. The painting is the culmination of an idea discussed two years ago for a portfolio of paintings to include several historical buildings in the Hopkinsville area. This is the first of the series.

The artist, Mrs. Broadbent, resides on Route 3, Princeton, but participates in the community life of Cadiz. She has been doing free-lance art work in western Kentucky and has sold portraits of homes in Hopkinsville, Princeton, Murray and Cadiz. A graduate of the University of Kentucky with an A.B. degree in Art Education, she has exhibited in the Pennyrile Exhibit in Hopkinsville. At the 1971 "Weekend for Kentucky Artists," held at Barkley Lodge, she was the blue ribbon winner in the watercolor division, and was the grand prize winner for the exhibit with the portrait of the Grayson L. Harroldson home in Princeton, Kentucky.



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons For October 15, 1972)



LIFE AND WORK SERIES

The Expectancy Of Faith

Abraham had been victorious over the confederate kings but he constantly feared that in reprisal they might combine forces and expel him and his insignificant forces.

Genesis 15:1-6

Alarmed and apprehensive, Abraham received a special word of encouragement and reassurance from the Lord: "Fear not, Abram, I am thy shield, and thy exceeding great reward."

For the moment these great promises did not seem to have much effect upon Abraham. His attention was concentrated on his major personal problem—the fear that he might never have a son. His utterance, "seeing I go childless," suggests that he had been disappointed greatly, and implies a petition for the granting of his desire. Chafing at the long delay in the fulfillment of God's promise, and thinking that he should do something to help make it come true, Abraham contemplated the possibility of adopting Eliezer as his heir, but God forbade that.

God told Abraham to look toward heaven and observe the multiplicity of the stars. When he observed that they were innumerable, God declared that his descendants would be as numerous as the stars. Abraham was fully convinced that what God had promised He was both able and willing to perform in His own good time.

Genesis 17:1-5

Here we behold again the grace of God in His dealings with "the father of the faithful." Concerning the covenant God made with Abraham we shall make three observations:

1. The Prelude To It. At length Sarah, seemingly believing God's promise about the nation which was to spring from her husband, and at the same time doubting God's ability to perform through her that which He had promised, suggested that Abraham take natural steps to acquire an heir. Sarah's suggestion was that Abraham attempt to secure a son by her "handmaid, an Egyptian, whose name was Hagar." This Abraham did and to him and Hagar was born a son, whose name was Ishmael.

2. The Parties To It. When Abraham reached the age of 99, God's promise was yet unfulfilled and it appeared to him to be an utter impossibility. Then

God confirmed His purpose of grace saying: "I am the Almighty God: walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly." To walk before God in the proper manner, it was necessary for Abraham to recognize God's rights, bow to His authority and be upright in personal conduct. In humility, reverence, adoration, worship and submission, Abraham put himself in the place where he could be useful to God. Then God talked with him about His purpose in his life. How beautiful is this picture of the holy familiarity between the mighty God and His servant!

3. The Promises In It. God reminded Abraham that He had never been un-mindful of His solemn promises to him. God proceeded to tell him some of the forthcoming results, for the silence of 13 years could not alter His purposes or change His mind concerning Abraham. From this we need to learn the necessity for patience in awaiting God's time for the carrying out of His purposes. God is not in a hurry, but He will never be late in doing anything.

INTERNATIONAL SERIES

The Sinful Exploitation Of Sex

A sexual revolution is sweeping over our nation and the other countries. We encounter it in the mass communications media—television, radio, movies and the printed page. In many circles promiscuity is extolled. Multitudes of perverts are claiming that they have a right to behave as they please. Therefore, it is not at all surprising that we are witnessing a moral decline.

I Corinthians 7:1-7

With some degree of regularity Paul and the Christians in Corinth corresponded about various matters. Without any hesitation they consulted him about different problems and he readily gave them sound advice with reference to their solution. Some of their letters contained specific questions about important and relevant matters. One of the letters pertained to the subject of sex, which is a theme that

Genesis 21:1-2

When Abraham was 100 years of age and Sarah was 90, Isaac was born. After God had been faithful in keeping His promise and had given them a son, doubtless there was great joy in their hearts. Isaac became the channel through which God fulfilled His purpose of redemption.

Hebrews 11:11

God called for functioning faith on the part of both Abraham and Sarah. Neither could exercise faith for the other. Sarah had faith to believe that God could give Abraham power to beget and give her the ability to bear. Abraham did not do all of the believing. Sarah exercised faith in God's promise and power to do what was beyond human expectation and natural hope. When she believed that the Promiser was able to be the Performer, and rested completely on His veracity and faithfulness, by the grace of God the humanly impossible became the divinely possible. By faith Sarah overcame the standards and expectations of the world, received marvelous blessings from God, bore witness for Him, and enriched the lives of many. ■

should be considered with frankness, reverence and responsibility.

This passage was written by Paul in response to a question about the advisability of marriage. Undoubtedly their question was prompted by the circumstances which were prevailing in Corinth. At that time Corinth was a wide-open city. The masses did not have any scruples whatever against indulgence in immorality. One thousand prostitutes plied their trade at the temple of Aphrodite. In such an environment Christians were tempted repeatedly to become immoral.

Paul did not state any rule as to whether or not the Christians in Corinth should get married. He did not assert that either state, the unmarried or the married, was more holy than the other. He taught them that the unmarried state was good and that marriage was honorable. He acknowledged

that each state had some advantages over the other and that each was best for some people. Paul made it clear that his readers and inquirers did not have to get married but that they were certainly at liberty to do so, if they so desired. He sought to teach them that the important thing for each individual was to follow the leading of the Lord.

Marriage is the natural and normal thing for most individuals. While many need a marriage partner, there are those who do not. It is the will of God for all to abstain from immorality. Before marriage all are required to practice continence, and after marriage all are obligated to be faithful to the one with whom he or she is married until death. The sexual relationship between man and woman was divinely restricted to those who are married to each other. How tragic that the teachings of God's Word on this subject are frequently and ruthlessly disregarded by those who are clamoring for the "new morality" which is simply another name for the "old immorality!"

I Thessalonians 4:1-8

The problem of immorality was serious in Thessalonica, as well as in Corinth, and that explains why Paul singled it out for consideration in this epistle, also. He declared that it is God's will for Christians to be separated from evil and be devoted to righteousness. Our sanctification, or being set apart from sin and dedicated to God, is God's desire and purpose for us. A true Christian makes it a practice to turn away from every form of moral impurity and to devote himself to a life of holiness. Sanctification certainly involves abstention from every form of immorality or illicit relations. That accounts for the fact that Paul urged the Christians in Thessalonica to resist the fleshly temptations in their pagan environment.

To violate God's law of chastity and moral purity means to injure irreparably the one who indulges in immorality, those whom he loves and the ones who love him, and to dishonor the Lord, and to place self under the divine judgment. Immorality is unchristian, antisocial and highly displeasing to God. Sooner or later it will bring the judgment of God upon the transgressor.

From Paul the Thessalonian Christians learned that they were obligated to live in purity. Both the husband and the wife are obligated to appreciate each other, and to love, honor and cherish the other until they are separated by death. Both are required to exercise self-control. Obedience to God's will in this realm brings honor to the one who is led by the Holy Spirit and brings honor and glory to God. There is no justification for immorality regardless of whom it is that is guilty of this great sin. It is inexcusable in the eyes of God. He will enable any Christian to overcome the temptation to indulge, if he has the desire to live victoriously.

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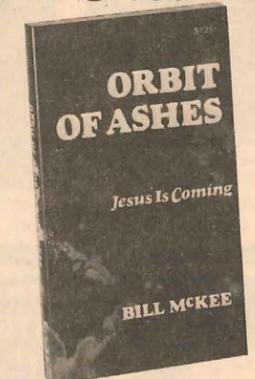
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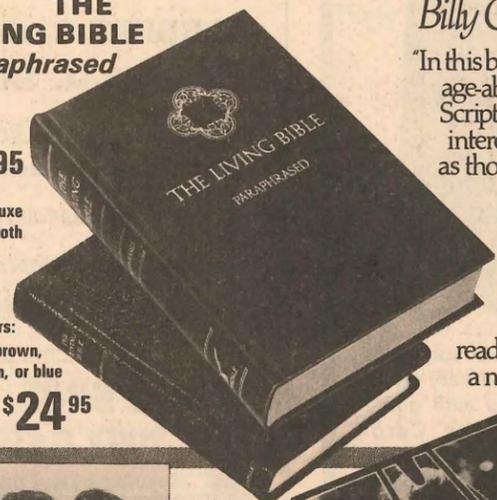
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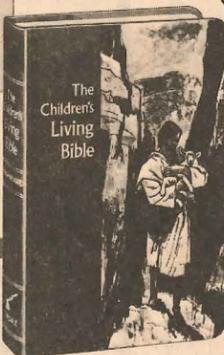
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First Church, Houston, Leaves Downtown Area

The downtown First Baptist Church of Houston, which for years has proclaimed in a huge neon sign that "Jesus Saves," has voted to move to a site seven miles from their central city location, leaving the downtown area without a Baptist church.

Leaders of the 7,000 member church said the congregation was bursting at the seams, that the buildings were too small and that it could not expand in its current location.

About 80 percent of the 1,200 members attending Sunday morning worship services voted to make the move to a site at Katy Freeway and West Loop 610, a location seven miles from downtown at the intersection of a loop circling the city and a major freeway in west Houston.

John R. Bisagno, pastor of the church, made a plea for unity in his sermon following the secret ballot.

The recommendation was made by the church's future plans committee, which earlier had proposed a possible merger of First Baptist and River Oaks Baptist Church, a wealthy congregation which owns 12 acres in the plush River Oaks section. Deacons at the River Oaks church, however, declined the proposed merger.

Bisagno said the church would build new facilities and move in about 2½ to 3 years. The downtown site at 1020 Lamar is valued at about \$3.5 million. Church leaders estimated it will take another \$2.6 million for the new location facilities.

After the congregation moves, South Main Baptist Church, located about two miles from the central business district, will become the closest Baptist church to the downtown business area. (BP)

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Wayne Cheser may be addressed: Mission Baptiste, Sokode, Togo. Born in Lebanon, Cheser grew up in Bardstow. He was graduated from Campbellsville College.

Miss Pat Hopkins of Newport may be addressed: P. O. Box 99, Davao City, Philippines 0-404. Miss Hopkins was graduated from Cumberland College, Williamsburg.

Miss Jody Milby may be addressed: Caixa 1403, 60000 Fortaleza, Ceara, Brazil. Miss Milby was born in Louisville and also lived in Richmond and Shelbyville before going to Rhodesia with her missionary parents. She was graduated from Georgetown College.

Miss Susan Tesseneer may be addressed: Caixa 272, 44100 Feira de Santana, Bahia, Brazil. Born in Bowling Green, Miss Tesseneer lived in Murray as a youth. She was graduated from Murray State University.

Jerel Brown of Hartford may be addressed: Baptist Village, Mobile Post, Central Sharon, Israel.

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CBS-TV Vice President Assures Baptists: No X-Rated TV Movies

The Columbia Broadcasting System's vice president for program practices, Thomas J. Swafford, paid a personal visit to the Southern Baptist Radio and Television Commission in Fort Worth, Texas, in an effort to reassure Baptists that the network "has no intention" of showing 'X' or 'R' rated movies on television.

Paul M. Stevens, executive director of the SBC Radio-TV Commission, said after the visit he was convinced that "CBS does not intend to engage in this kind of practice now or in the future."

Swafford's visit to the Baptist office came nearly eight months after a storm of protest arose within the Southern Baptist Convention to news reports that CBS had purchased a package of 167 films, including several R rated and one X-rated movie for late night broadcasting.

Resolutions opposing telecast of such movies were adopted by the Southern Baptist Convention in June at Philadelphia, the SBC Executive Committee in February, and SBC Christian Life Commission and several other Baptist organizations. Numerous Baptist state papers carried editorials urging Baptists to flood CBS with mail protesting such movies.

Last March, in response to the resolutions adopted by the SBC Executive Committee and the SBC Christian Life Commission, another CBS vice president, John Cowden, denied that CBS planned to show any X or R rated movies on television. Cowden claimed that any movies previously rated X or R had been edited for television, deleting any objectionable scenes and thus changing the rating of the films.

Swafford told Stevens in his personal visit that both the viewers and CBS were justifiably upset. CBS was upset because there had been no such announcement and because CBS has no intentions of showing X or R rated movies.

"CBS continues to be aware that we are guests in people's homes and we try to conduct ourselves accordingly," he said.

In Nashville, the executive secretary of the SBC Christian Life Commission, Foy D. Valentine, responded to the CBS-TV official's statements by taking

a "wait and see" attitude. The Christian Life Commission is the agency of the convention assigned by the SBC Executive Committee to communicate Baptists' concern about morally offensive movies to the networks.

Valentine commended Swafford's statements "that we are guests in people's homes and we try to conduct ourselves accordingly." Valentine added that "we will be watching carefully to see if future programming reflects such policy."

"We are encouraged that the efforts of multitudes of morally sensitive people, including many Southern Baptists, seem to have made some impression on the Columbia Broadcasting System. The issue last winter was the showing of morally offensive movies on television; and that is still the issue today," said Valentine.

"At the time when CBS chose to break a barrier by releasing for the first time for showing on television their edited version of a previously X-rated movie, the Christian Life Commission expressed its concern that there was 'imminent danger that offensive movies may now be channeled more frequently into American homes'.

"That concern expressed last March was repeated by the Southern Baptist Convention in June when it adopted a resolution opposing television programs which degrade sex, glorify violence, and deny moral decency," explained Valentine.

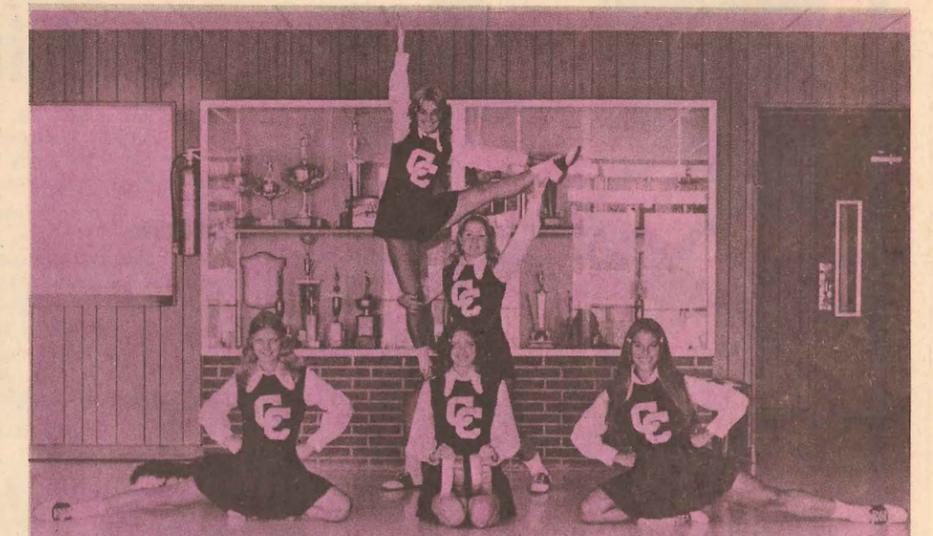
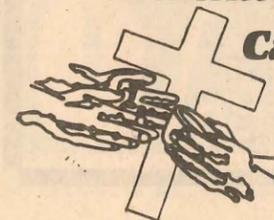
"What we feared then," said Valentine, "as imminent danger now seems to be coming to pass." He observed that a Nashville newspaper had quoted a top executive of American Broadcasting Co., Elton Rule, as saying that "today there is virtually no subject that is taboo on network television. . . . Television has not only reflected a liberalizing trend at work within our society, but has given it acceleration."

Valentine pointed out that ABC-TV led off its new fall Sunday night movie program with "Goldfinger," which he said was "hardly a welcome guest in our Christian homes." Soon to come is the movie, "Patton," notable for its vulgarity, indiscriminate use of four-letter words and its glorification of violence, Valentine added. The television industry is also offering such films as "Valley of the Dolls," a movie about drug addiction and prostitution, and "Love Story," which also is sprinkled throughout with four-letter words.

"In the words of the resolution passed by the Southern Baptist Convention in Philadelphia, 'We view this issue with so much seriousness that we pledge ourselves to work, to keep from being inundated by this flood of moral sewerage. The flood threat has not subsided,' stressed Valentine.

"Morally offensive movies on television still have no place on the airwaves which belong to the people or in our homes which belong to God," concluded Valentine. (BP)

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SUPERIOR — The Campbellsville College cheerleading squad received a "Superior" rating at East Tennessee State University. The squad includes Miss Sharon Morse, Miss Sharon Gay, Miss Joanna Smith, Miss Clara Adkins and Miss Georgi Saylor.