

**McKinleys Honored At Home Church**

*See Story, Page 2*

## Stony Point Church Honors Native Son

James F. McKinley, Southern Baptist missionary to Bangladesh, was honored recently by his home church, Stony Point Baptist Church near Albany.

## Revival Reports

The Harrods Creek Baptist Church, Brownsboro, reports one of its most successful revivals in many years. Visible results included 20 baptisms, 9 additions by letter and 27 rededications. A. W. Walker, Sulphur Fork Associational mission superintendent, was the evangelist. Roy Thomas is the Harrods Creek pastor.

Grace Baptist Church, Lexington, reports a most successful revival with a total of 142 decisions, according to pastor Joseph R. Tackett. Of the decisions 35 were professions of faith, 6 by promise of letter and over 100 for rededication. Arnie Robertson, evangelist from Greensboro, North Carolina, was the preacher and Ronald Wilburn, minister of music at Grace, directed the music.

The First Baptist Church, Tompkinsville, reports a revival in October. Preacher for the effort was Marvin Spiwey, the new First Baptist Church pastor. The music director was Carl Goad, Jr. Among the visible results was 12 baptisms and increased Sunday School attendance.

Pastor Frank J. Kuriger, Jr., of the Mouth Card Baptist Church, reports a recent revival with 30 professions of faith, 3 transfer of letters and 23 rededications. The evangelist was Jeff Brooks of Knoxville, Tennessee, and the revival was followed with a lay evangelism school with 27 enrolled, according to Kuriger.

Parkland Baptist Church in Louisville had its greatest revival in over 20 years, according to pastor Don Zuberer. Harold Tallant was the evangelist. Of the 110 decisions, 83 were professions of faith.

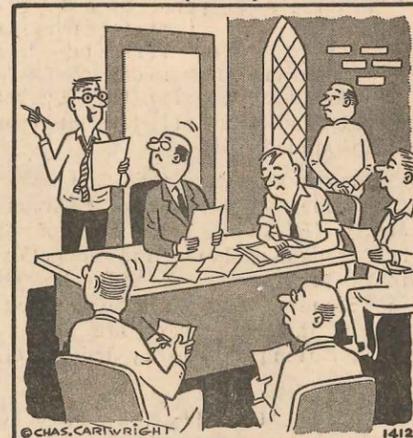
The "J. F. McKinley Day" was a surprise celebration for the missionary who was scheduled to speak during the morning worship hour. When the furloughing speaker arrived with his family, he found the congregation seated and waiting for him. Present were all of his high school classmates but one. His high school principal and teachers were also there along with many relatives and friends.

McKinley's early days in the Albany community were recalled by friends and his accomplishments were shared by those he worked with.

After the missionary told of his experiences in Bangladesh, the church presented him a gift of \$752.50 as a "pledge of their love and concern for McKinley and his family."

A dinner on the grounds followed the Sunday morning service. Pastor Fred Hill commented that the service "had been an inspiration to the congregation and helped the church members see the far reach they have through Cooperative Program giving."

### Church Chuckles by CARTWRIGHT



"We could trim the budget by serving government surplus army rations at our church banquets!"

## DEVOTIONAL



Jerry D. Oakley  
Pastor, Yellow Creek  
Church, Owensboro  
Galatians 2:20

### I Corinthians 13:12

In our world the majority of people want everything proven. The first thought that flashes in the mind when a rule is stated is Why? At the divulgence of a plan the question is How? Nothing is too sacred to question. This is good. However, this alert questioning attitude can become destructive in the extreme. It tends to lead one to the egotistical position of demanding facts and material proof of everything. It deludes one into thinking he has the ability to know all things and to understand all things. This is just not acceptable in the light of the best Biblical or secular thinking.

Paul says, "we see through a glass darkly"; the goal is pure knowledge when we see "face to face." Albert Einstein was asked, "Do you believe that absolutely everything can be expressed scientifically?" "Yes," he replied, "it would be possible, but it would make no sense. It would be description without meaning — as if you described a Beethoven symphony as variations of wave pressure." Both men are saying that there are some things that must be accepted by faith rather than on the basis of complete understanding.

In our world God can no more be proven than he could numbers of years ago, though my whole spiritual well being is dependent upon my relationship to God. The following passage is found in the *Christian Agnostic*, written by Leslie Weatherhead.

"Some words of A. N. Whitehead come to mind. He wrote, 'Only at rare intervals does the deeper and vaster world come through into conscious thought or expression, but they are the memorable moments of life. It is then, if ever, that the door to the invisible world swings open, and something of the wonder and greatness of the spiritual universe is flashed upon the soul.'"

A man opens his mind to God in faith and the imprints of God is "flashed" upon his soul. There are no irrefutable facts. There is no material proof. But there is a unique and strangely satisfying relationship born between this man and God.

## AID TO NON-PUBLIC SCHOOLS —

# Can Nixon Change The Trend?

By Frank A. Sharp

A number of political and legal events have occurred within recent days that are directly related to the religious scene.

One of the most active items on the agenda of several legislative bodies is the matter of extending financial aid to non-public schools.

While the phrase, "non-public schools" is commonly used, most of the effort and the largest amount of lobbying for such aid is on behalf of those who favor some kind of state aid for parochial schools, most of which are Roman Catholic.

Because the First Amendment to the Constitution of the United States forbids Congress to enact any law "respecting an establishment of religion, or prohibiting the free exercise thereof," many plans for salvaging the sinking parochial schools have been declared unconstitutional.

The First Amendment has been interpreted to mean that there is complete separation of church and state in this country. This meant originally, and still does, that there can never be a state church as was the case in Europe when our country was founded. The implications of the amendment also mean that no one church shall receive preferred treatment or financial support. This is why so many plans to aid parochial schools have been declared unconstitutional by the courts.

However, during the last election a new element has entered the picture. Heretofore most of the decisions against state aid to private education have been handed down by the courts. But on November 7, ballot proposals for aid to parochial schools were submitted for popular referendums in three states. All of them lost.

In Maryland, a predominantly Catholic state, voters turned down, by a margin of 7 percent, a proposal to pay \$12 million annually in tuition grants to parents of non-public school students. Idaho voters turned down a proposed change in the state constitution which would have allowed tax supported bus transportation. In Oregon, voters rejected a state constitutional amendment by a 60/40 margin that would have opened the door to non-public schools to receive any public benefits under the federal constitution.

Observers of the Washington scene believe that these defeats will help deter Congressional efforts to enact a \$1 billion tax credit bill approved by the House Ways and Means Committee in September.

Because these state actions are decisions of the electorate instead of a court, Glenn L. Archer, executive director of Church and State, opined that "politicians have been put on notice that the American people are not easily fooled. They do not want to be taxed for the support of sectarian institutions and they do not want public money diverted from the public schools."

Attempts to give relief to non-public education have met with continuing rebuffs in New York State. A three-judge federal panel in a unanimous decision recently ruled out a law which would have provided \$4 million a year for maintenance and repair of private and parochial school buildings. It also rejected a provision for \$25 million annual tuition aid to low-income families with children in non-public schools.

The three judge panel, by a 2-1 decision, left open for further hearings a provision of a New York state law allowing income tax credits to families whose income is less than \$25,000 annually and who send their children to non-public schools.

However, the New York Committee for Public Education and Religious Liberty (PEARL), a coalition of 33 civic, religious, labor and education groups, has appealed the ruling to the U.S. Supreme Court for a decision, claiming that tax credits are "an ingenious attempt to do by indirection

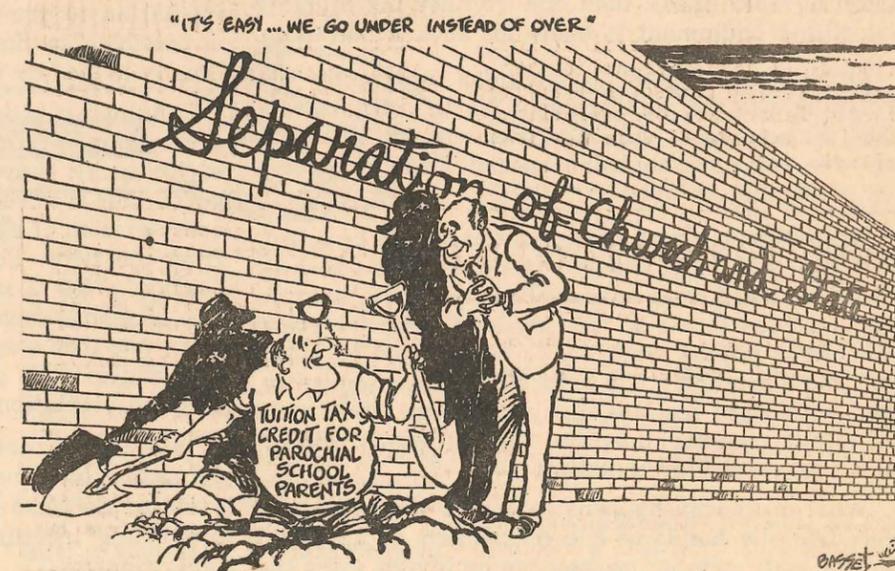
what is forbidden to do directly — namely, finance tuition payments to schools that provide sectarian instruction and religious worship."

Recently, the Pennsylvania legislature passed a bill to use state funds to transport non-public school students, but since there are no regular funds available in the state budget, governor Milton J. Shapp has requested legislative amendments to use revenue-sharing funds from the federal government for such purposes.

At present, parochial school students in Pennsylvania are transported on public school buses only along established routes serving public schools. It is estimated that only 15 percent of non-public schools receive bus service under the established route system.

In spite of rebuffs powerful Catholic lobbies are at work. A Catholic lawyer, Raymond L. Wise, writing in the *U.S. Catholic*, said that the 1970 ruling of the U.S. Supreme Court which upheld tax exemption for property used exclusively for religious purposes could be used as a precedent for state aid to education provided there is "no excessive governmental entanglement with religion."

Thus the debate goes on with hard sledding up to this point for proponents of aid to non-public schools. But perhaps with President Nixon's favorable attitude toward such aid plus four new appointees by President Nixon to the Supreme Court, there may be a change in future court decisions in this regard. (ABNS)



## WESTERN RECORDER

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

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## Reforms For Convention Sessions Are In Order

There is justifiable concern over attendance at the Kentucky Baptist Convention sessions. Except for times when controversial issues were debated, the attendance for several years has been increasingly poor. It was especially so this year. The Walnut Street sanctuary was never filled except on Wednesday evening when the Walnut Street High School Chorale, visitors and the weekly prayer meeting attendance helped filled it. It was downright embarrassing in the opening minutes of the two morning sessions when Baptist college and school groups presented dramatic devotionals. The student performers almost outnumbered the audience.

Is there any way to plan convention sessions to attract more interest and higher attendance? Probably so. At least some serious study should be given to it. One consideration is the number of sessions and their length. A glance at this year's program told messengers they couldn't or didn't want to take in every minute of every session. Who can blame them? I sat all the way through most sessions for reporting purposes and believe me it was no easy chore.

Eight sessions, some of which ran over three hours, is a rigorous schedule for two and a half days. To take all these in their entirety makes a messenger numb in more places than one. Neither his thinking nor sitting equipment is made for such a marathon.

Other state Baptist conventions apparently are wrestling over the same problem. North Carolina Baptists, for example, had only five sessions this year and one session included a special Foreign Mission commissioning service.

In considering how many sessions should be scheduled and how long, thought could be given to how many items and causes should be included on the program each year. As it now is, it is assumed every area of our Baptist work has to be reported on every year and a pep talk made in its support. Consequently, even with eight sessions many items are given only ten minutes on the program. This is hardly enough for an impressive presentation.

What ordinarily happens is this. A written report placed in the hands of the messengers is approved and the staff member or someone he invites gives the

cause a promotional push. The truth is probably nine out of ten messengers don't even read the report and are turned off by the pep speech. They are really not the ones who need to be converted because most of them are already committed to the cause.

In a tight schedule it is hard to stay on time. Some inconsiderate, insensitive speakers take theirs and others' time. The result is that others scheduled for ten minute presentations are put on the spot, especially since most of the time a prominent visiting speaker is waiting to make the climactic address before adjournment of the session.

What about giving up the idea of having every cause promoted every year in the convention? Some causes deserve major emphasis every year but the others could be divided into two or three groups and given more time for a major presentation every two or three years. One well planned and interesting presentation every several years might be worth more than a minor presentation every year.

Messengers would also benefit from a more orderly conducted program. At least two persons should be beside the presiding officer all the time. One is the chairman of the Committee on Order to call time on the long winded speakers and the other is the parliamentarian to prevent parliamentary snarls as much as possible. The Southern Baptist Convention has been greatly helped by such provisions.

Another rule instituted by the Southern Baptist Convention in recent years should increase interest of Kentucky convention messengers listening to reports. This is to require that one-third of the time for consideration of all reports be reserved for discussion from the floor. Theoretically, in our Kentucky convention there is provision for questions and discussion of reports from the floor but practically it doesn't work out that way. All the time allotted for the report and more is generally used by prearrangements of the presentation.

Admittedly, not many convention messengers are going to attend every minute of every session. However for the sake of improved attendance and more interesting meetings we should consider these and other reforms.

## Happiness Is - Giving At Christmas Time

The maxim, "Great oaks from little acorns grow," was never more truthfully illustrated than in the special foreign mission prayer and offering by Baptists at Christmas time. Known as the Lottie Moon Week of Prayer and Offering because this beloved missionary to China first suggested such an observance, the offering has been called the most expensive Christmas gift in the world in 1972. The total worth of the gift hopefully will be \$18 million or more.

When Baptist women first responded in 1888 to Lottie Moon's suggestion, no one, including Miss Moon, dared to dream of what dimensions the prayers and gifts would attain. For many years this observance was for ladies only and the gifts were from "egg money" or other small resources of the ladies. In recent years this observance has spread to all the members and has become in many places a church-wide observance. The offerings have increased amazingly so that now almost half (46%) of all financial resources for Southern Baptist foreign mission efforts come through the Lottie Moon Christmas gifts.

By now most every Baptist should know that the 1972 Lottie Moon goal is \$18 million. This is reasonable in light of the response last year when the Southern Baptist Convention goal was \$16,750,000 and the total offering was \$17,833,810. In Kentucky our 1971 offering was \$592,407 which was almost \$100,000 more than in 1970.

The meaning of the Lottie Moon offering for our 2,526 foreign missionaries and those they try to reach in 75 countries is inestimable. It becomes the answers to their fervent prayers for specific needs. Already \$12,500,000 of the expected 1972 offering has been allocated in detail with the remaining allocations depending upon the amount of the offering.

As we thrill at the thought of an \$18 million Christmas gift by Southern Baptists to foreign mis-

sions, two reminders are in order. The first is that the value of Cooperative Program gifts to foreign missions is in no way diminished by the Lottie Moon offering no matter how generous it is. Dr. Baker James Cauthen of the Foreign Mission Board and Miss Alma Hunt of the Southern Baptist Woman's Missionary Union are the first to say the life line of all our mission efforts is in Cooperative Program gifts. For example, granted we reach the \$18 million goal this year, this will still be less than half the amount needed for the 1973 planned foreign mission efforts.

This is an over and above offering. It was never intended to be a part of our regular tithes and offerings. It really means no additional support of the Lord's work when we divert regular funds to special offerings. Fortunately, Kentucky Baptists do not appear to be doing this. With the almost \$100,000 increase in the Lottie Moon offering last year, we still had an all time Cooperative Program record giving.

The other reminder is that the need for prayer is not diminished by any amount of offering. One of our constant dangers is that we emphasize the offering to the extent that prayer is minimized. If we had to choose between praying and making a generous gift, we had better choose prayer. But ordinarily we don't have to make such a choice. We can pray and give and the two must be kept together. There is a limit to how much many Baptists can give. There is no limit to how much we can pray. Those who earnestly pray will give but it is possible to give generously and not pray.

Christmas is a time for giving and receiving. Some have learned it is more joyful to give than to receive. One thing is certain. All our giving and receiving will be more joyful this Christmas if our first gift goes to the Lord's work around the world.

## BAPTIST FORUM



### GOD IN THE SCHOOLS

Dear Editor:

My purpose is not to take issue with you or others concerning the religious freedom articles which appeared in the November 11 issue of *Western Recorder*. The "prayer" mentioned on page 6 would never lead souls to Christ; nor for that matter could one even approach the presence of God with it, because it does not mention the name of Jesus, the one mediator between God and men.

Nevertheless, I do feel it expedient to share my concern about God's place in the government of these United States: Unless a nation is a testimony to her posterity to refer freely and reverently to the name of God in the classroom, that nation is in danger. "The wicked shall be turned into hell, and all the nations that forget God." (Psalm 9:17) None can truly study the sciences, the arts or the humanities without acknowledging the supreme being. Man need never hear a Bible message in order to know there is a God. (Romans 1:19-20)

If we restrain His name from the classroom, what will we do with it on our money? The constitution says money is to be regulated by the federal government; and thus, as a nation, we declare our trust in God. This statement appears on all our legal tender. It is interesting to know that a Baptist minister wrote Salmon P. Chase in 1861, "What if our republic were destroyed, by our coins people would think we were a heathen nation." He suggested "God, Liberty, Law," and in 1865 Congress passed the law to inscribe "In God We Trust." So it is shown that our nation is founded on faith in God and not on a king or a dictator.

As long as some are trying to rid the classroom of God, why not discontinue

(Continued on page 14)

## Renewal Evangelism Effort Set

Plans for a two-year period of concentrated effort in renewal evangelism were outlined at the Georgia Baptist Retreat Center, Toccoa, Georgia, before 38 new associates enlisted by the Southern Baptist Home Mission Board as volunteers in renewal.

Reid Hardin, a layman who became associate director of the Home Mission Board's division of evangelism last May to specialize in renewal evangelism, said the 38 are among 100 people committed to be equipped as associates starting in January.

Hardin said he expects the 100 to be the nucleus for the training of 50,000 others in the field of renewal evangelism.

The 100 associates will be trained and equipped through quarterly meetings in 1973 and 1974 led by Hardin, Findley Edge of Louisville, Leonard Sanderson of Alexandria, Louisiana, and Bill Clemmons of Nashville.

The associates will commit themselves to equip 10 others in renewal evangelism, and these in turn will consult with local churches in experiencing renewal initially through lay renewal weekends, lay-led revivals, and church renewal conferences, Hardin said. They will also encourage continuing efforts with churches for a 12-24 month period.

"We think we can see not only the laity alive, but churches and individuals developing a whole new life style,"

said Sanderson, secretary of evangelism for the Louisiana Baptist Convention. His major role in the equipping process will be the definition and development of a life style of evangelism.

Hardin said that Edge, director of the Vineyard Conference Center in Louisville and long-time leader in the Christian renewal movement, will lead in a special emphasis on overall renewal strategies.

The 11 associates, who will be paying their own way and receiving no salary, grew out of a small group of 31 called together by Hardin last August at Southern Seminary in Louisville. At that time they committed themselves to a two-year effort in renewal.

Edge, a member of the initial group, said at the Toccoa meeting that in the past renewal emphasis has been personal and mostly at meetings outside the churches, but now a new dimension has been added—that is the institutional, the role of the church itself.

"We see now that really the action is in the local church. In the past if you wanted to show courage you got out of the church. Now it is a mark of courage to stay in the church," Edge said.

"I have heard laymen say, 'If only we could get the pastor fired up.' Then on the other side, the pastor says, 'If we could get the people fired up.' God is trying to get through to a real spiritual awakening," Edge said. (BP)



Preacher Training

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FRANKLIN OWEN  
Executive Secretary, Kentucky Baptist Convention

We need to create more experience opportunities for young seminarians training for the pastoral preaching ministry. When I was in the seminary most all rural churches were part-time and many, many of them were served by seminarians. I was one of them. Ministerial students need to exercise their talents and to feel gradually their future pastoral role; to get their feet a bit wet before the big plunge.

I recently preached again at LaCenter, Kentucky, where I was once a student pastor. Contacts there and in numerous associations have shown me that many former little churches have grown up and are full-time, with strong, adequate, resident pastors. This is glorious but it has tended to leave many young seminarians without the opportunities for experience enjoyed by men of my student day.

I wonder if there aren't some ways to do something about this. For example, an association might observe a Seminary Day. The seminary might send out a company of men on a given Sunday. Each of them might be appointed to a particular church whose host pastor could pick him up at a central place. If such plan were well received, in given cases, then other associations might observe such a day.

This would give occasional opportunity of expression to these men in training. It would let them feel the pulse of our grassroots and have a favorable effect on our churches, the seminarians and the seminary itself, whose faculty as well as students would be active in these arrangements and furnish some of the preaching if needed. It would put us all closer together. It would improve communication and that would be good for the fellowship.

What do you think about it? Some such plans are already stirring. Are other associations interested? I've talked about this with A. B. Colvin and some of the superintendents of missions and with seminary personnel. We'd love to hear from interested localities. With a great seminary located in our state we have some measure of opportunity and responsibility toward the training of young ministers. Does your church know a seminarian who isn't preaching. Invite him sometime.

—Frank Owen

## HMB Launches High School Evangelism Effort

Five recent college graduates have committed themselves to a three year pilot program of high school evangelism called "Reach Out."

Developed by Barry St. Clair of the youth evangelism office at the Southern Baptist Home Mission Board, "Reach Out" will seek to train volunteer leadership to work through local churches to minister to high school students through a three-fold outreach.

The approach features: (1) a "touch ministry" designed to establish contact with the school's students, teachers and administration; (2) a family disciplining ministry where small groups work together to reach Christian maturity; and (3) a "joy explosion," which will consist of youth revivals, crusades and mission action projects.

The first group of "Reach Out" staffers consists of Rod Minor of Birmingham, Alabama, and Tom Alford of Gadsden, Alabama, both graduates of Samford University; Linda Harrington of Fort Pierce, Florida, a graduate of Florida Atlantic University; and Vicki Walker from Carrollton, Georgia, a

graduate of West Georgia College. These four will work at First Baptist Church in Newnan, Georgia, with youth director Ronney Davis.

Tom Lowry of Atlanta, a graduate of the University of Georgia, will work at Greenstreet Baptist Church in High Point, North Carolina, with youth director Jarrell Rial.

While St. Clair serves as advisor, supervisor and policy maker, the youth directors will cooperate unofficially as trainers of the "Reach Out" staff which expects to expand to 50 next year.

The first year of the three year program gives training in a church with a successful youth program. During this year staffers raise their own salary of \$60 per week through sponsors at their home churches and receive \$15 a week and living quarters from participating churches. The Home Mission Board reimburses staffers for special expenses and materials.

The second year, "Reach Out" staffers will serve as paid staff members of a church wishing to develop a youth program. The third year will be spent in that church training other "Reach

Out" staffers to carry out a youth evangelism program.

Minor, working in Newnan, Georgia, said that he eats lunch in the local high school and makes himself available to talk to students then, before and after school several days each week. He said that the administration is open to his ministry.

On Tuesday nights at Newnan, Minor leads a Bible study program open to anyone. One night a week is "family disciplining" featuring prayer and fellowship for Christian growth for about 10 kids.

At Newnan First Baptist Church, Minor teaches Sunday School in a department where classes are based on spiritual growth. His class is for new Christians who learn the basics of Christian faith.

"Kids are tired of playing games—the days are gone where you could pass out the ping pong ball and open the soft drink machine and call that a ministry," said Minor. "Reach Out" is geared to truth—living Christianity in a consistent and effective way." (BP)

## Former Missionaries To Chile Appointed By National Board

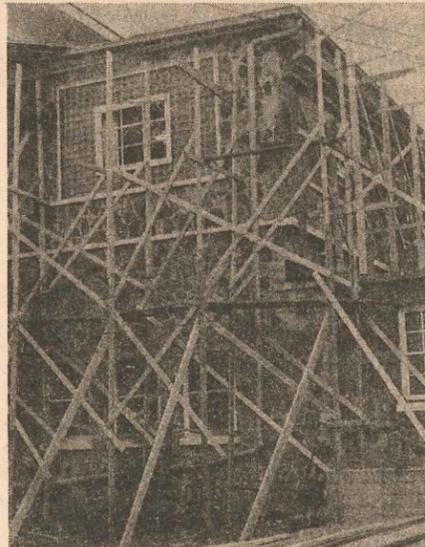
Two former foreign missionaries to Chile were among the three new home missionaries appointed by the Southern Baptist Home Mission Board.

Mr. and Mrs. Evan Holmes, once missionaries to Chile, were named to work with Spanish-speaking people in the Minneapolis-St. Paul area of Minnesota by the Home Mission Board's language missions department.

Also appointed by the board's division of chaplaincy was Mrs. Sarah Pitschmann Williamson, a native of Houston, Texas, to serve with her husband, B. J. Williamson, chaplain of Mayo Clinic, Rochester, Minnesota.

Both appointments were made in cooperation with the Baptist General Convention of Texas, which sponsors Baptist missions work in Minnesota along with the Home Mission Board.

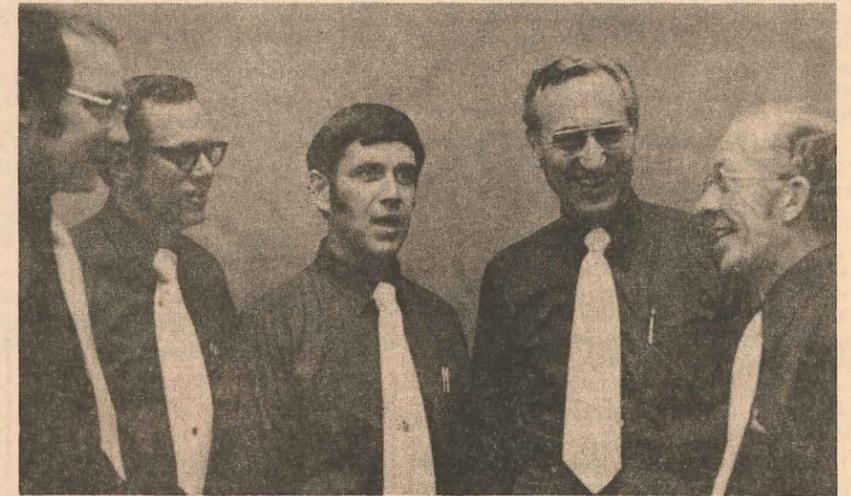
The Home Mission Board also appointed 13 missionary associates in cooperation with the state conventions in which they serve. (BP)



A NEW LOOK — Kelly Hall at Clear Creek Baptist School in Pineville is getting a face lifting as renovation work goes on inside. One wing of the stone building is being converted into apartments for married students. These A. H. Keith Memorial apartments are being financed by the Laurel River Baptist Association.



HONORED — Shown above are those honored with 5 year, 10 year or 15 year tenure pins at a Recognition Dinner in Louisville during the Kentucky Baptist Music Association program on November 13. W. Hines Sims of Florida presented the pins and spoke at the dinner. (Above) Robert Hickman of Florence is congratulated for 15 years service by Eugene Quinn of Middletown who also received a 15 year pin. (Upper Right) Receiving 10 year pins were, left to right, Charles Douglas, Princeton; Grover Waller, Owensboro; Bill Williams, Lexington; Rudy Howard, Murray; and Eugene Coates, Louisville, the group's president. (Lower Right) Those with at least five years of continuous service are, left to right, Dean Gray, Hartford; Ronald Wilburn, Lexington; Bill Williamson, Fulton; Eugene Sutherland, Louisville; Jack Duwall, Greenville; Wallace Miller, Owensboro; Donald Spencer, Versailles; and Jack M. Jones, Lexington.



Thirty-two Baptist state conventions weathered their annual fall sessions, not only without any major storms but with hardly a ripple on their placid surfaces.

It was the calmest fall of state conventions in the memory of most convention watchers who reported the sessions for Baptist Press, news service of the Southern Baptist Convention.

There were no great burning issues raging through the majority of the state conventions — no big debates on accepting federal aid for Baptist institutions, no hassles over such controversial matters as infallibility of the Bible or race relations.

In almost all the conventions, there appeared to be an unusual sense of unity, peace and harmony, according to reports from the states.

Probably the most intense debate came at four conventions over the question of whether to restrict representation at the conventions to only messengers from churches which require baptism of all members by immersion in a Baptist church.

Nine states faced constitution revisions of some sort, or proposals for restructure of the state convention staff. Six dealt with the future of state Baptist institutions. Four proposed new pastor-church relations services for churchless pastors and pastorless churches.

Resolutions adopted by the state conventions sounded like a broken record, replaying the same words and topics in state after state.

Fourteen states adopted resolutions opposing tax aid to parochial or private schools. Ten states opposed liquor law revisions and seven repudiated gambling. Eight states commended efforts toward ending the war in Vietnam. Six protested proposals to withdraw tax deductions for contributions to churches.

Throughout all the conventions' reports, the spirit of unity and harmony seemed to prevail. Even when controversial issues were involved, the reports indicated a good spirit.

Some observers pointed out that the messengers seemed to be tired of bickering and fighting. A few commented that the same feeling of apathy which seems to abound in society might have spilled over into the denomination. One editor described a convention as a "do-nothing" session. Another said his session was "bland." Others observed that the messengers wanted to get on with the main tasks of evangelism and missions.

In several conventions, miscellaneous business sessions scheduled on the program were not needed. In Kentucky, for example, there was no business from the floor, so the messengers sang

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## State Conventions All Termed 'Peaceful'

a hymn instead. A similar situation developed in Oklahoma.

In Arkansas, the only debate during the entire convention came over whether or not the state Game and Fish Commission should schedule the opening day of hunting season on Sunday.

Even the question of baptism, potentially the most explosive issue faced by the state conventions, was handled with a minimum of debate and a spirit of harmony and unity.

North Carolina reached a compromise solution on two proposed constitutional amendments requiring that only churches which practice baptism by immersion or messengers who have been immersed be seated at annual sessions. The two amendments, which threatened to divide the convention, were withdrawn and the convention instead reaffirmed its "belief in" baptism by immersion, but did not set this as a requirement for membership.

In a similar respect, South Carolina defeated an amendment which would have rejected messengers from church-

**Nine states faced constitution revisions of some sort or proposals for restructure of the state convention staff. Six dealt with the future of state Baptist institutions. Four proposed new pastor-church relations services for churchless pastors and pastorless churches.**

es which accept members who have not been baptized by immersion, later reaffirming the "Statement on Baptist Faith and Message" position on baptism by immersion.

In both cases, the conventions expressed an opinion that immersion is the proper form of baptism but were unwilling to set this as a requirement for membership in the constitution.

California and Kansas, however, continued their current constitutional restrictions against so-called "alien immersion," that is, acceptance of church members who have been baptized by immersion by a church of some other denomination.

Kansas rejected by a better than 2-1 margin a complete new constitution which would have eliminated the current restrictions denying membership to churches which practice alien immersion, open communion or have ties with ecumenical organizations. Kansas also defeated a move to define these terms in the current constitution.

The question was left unresolved for the fourth straight year in California, where messengers rejected three proposed constitution amendments designed to clarify the constitutional meaning of "alien immersion." The issue will be carried over until next year's session.

Indiana Baptists also rejected a constitutional amendment which would have deleted a phrase that a church must be a cooperating member in good standing with a district association to send messengers to the state body. There was no reference to the baptism question, except an oblique reference in debate that the local association is in a better position to judge a church's doctrinal stance than the state convention.

A doctrinal question came up briefly at the Ohio convention, but a motion to oppose sale and distribution of the Broadman Bible Commentary pub-

lished by the Southern Baptist Sunday School Board was quickly tabled. Later the convention did reaffirm "our continuing faith in the infallibility of the Bible as the Word of God as outlined in the Baptist Faith and Message," but there was no reported connection between the two actions.

New Mexico Baptists also reaffirmed the Baptist Faith and Message Statement, pointing out "the distinctive plank in the Baptist platform" — the capability of every believer to interpret Scripture for himself as led by the Holy Spirit.

Mild debate was sparked in Florida and Louisiana over proposals to establish a pastor-church relations service to provide counseling to ministers and information to churches seeking staff members. Some argued that such a service would interfere with "the leadership of the Holy Spirit."

Florida, Louisiana and Kentucky, however, approved the proposals by a strong majority to establish the information and counseling services. The Alabama executive board reported its plans to initiate such a program, but no convention action was needed or taken.

Under such programs, already operative in five other states, biographical information would be supplied, without comment or recommendation, to churches seeking staff personnel on pastors or other staff members, who authorize the convention to supply such information. Some counseling would be available also to ministers and church staff members who face personal problems from pressures of the ministry.

Unlike several previous years, no state convention in 1972 voted to sever ties with a Baptist school or hospital, permitting them to operate as separate self-supporting institutions.

Tennessee Baptists rejected a proposal to close down Harrison-Chilhowee Baptist Academy in Seymour, Tennessee; Georgia Baptists agreed

without debate to the merger of Atlanta Baptist College and Mercer University; North Carolina approved a six-point plan outlining relationships with its hospital in Winston-Salem; and Florida Baptists authorized their executive board to deal with a plan to sell its children's home property and create instead two smaller homes for children.

Mississippi Baptists approved a fund campaign to rebuild a state assembly destroyed by Hurricane Camille, and rejected a proposal that would have made the vice president a president-elect to become president the following year. A similar proposal will likely come before the Southern Baptist Convention in its national sessions next June.

Restructure studies or proposals were authorized or approved in the Michigan, Illinois, Louisiana and Northwest conventions, but none were considered as drastic as several reorganization programs approved several years ago by numerous other conventions.

**Fourteen states adopted resolutions opposing tax aid to parochial or private schools. Ten states opposed liquor law revisions and seven repudiated gambling. Eight states commended efforts toward ending the war in Vietnam. Six protested proposals to withdraw tax deductions for contributions to churches.**

About six state conventions voted to increase the percentage of their allocations going to world missions through the Southern Baptist Convention Cooperative Program.

West Virginia, Northwest and Illinois conventions jumped the percentage by one percent; while Colorado and Michigan increased it one-half of one percent. Kentucky Baptists amended their budget to provide almost one-third of any surplus received to SBC causes, rather than all overages going to capital needs as first recommended.

It was also the year of the woman vice president. Three conventions — Alabama, Virginia and Florida — elected women as vice presidents. For the first time, a woman presided over the District of Columbia Convention as president this year.

Indiana Baptists, however, defeated a motion to withhold any financial aid to the New York convention because an association in the state had accepted a church with a woman pastor as a member church. Georgia, likewise, declined to adopt a resolution opposing ordination of women as deacons or pastors, reaffirming that "such matters must be left to the local church."

Resolutions in 14 states upheld separation of church and state, and opposed any tax funds going to parochial or private schools. Six states also opposed the so-called "Tax Policy Review Act of 1972" proposed by Representative Wilbur Mills and Senator Mike Mansfield, which would end tax exemptions and deductions for gifts to churches.

As usual, there were the annual resolutions against pornography, liquor by the drink, gambling and drug abuse. Three states opposed X-rated or morally offensive movies stressing sex and violence on television.

At least eight states commended recent peace efforts to end the war in Vietnam, several praising President Nixon. But the president was also criticized by several other states for supporting tax credits and other forms of federal aid for parochial schools.

Three states — Illinois, Arkansas and Michigan — opposed abortion on demand or liberalization of state abortion laws. In Virginia, the hottest debate came on a recommended statement favoring amnesty for conscientious objectors to war. The proposal was soundly defeated.

The Virginia convention was described as "one of the most tranquil sessions in its 149 year history." Perhaps that same description could apply to almost all of the 32 state Baptist bodies which met from October 21 through November 22. (BP)

Freedom of Peaceable Assembly  
 Freedom of Press  
 Responsibility  
 Freedom of Speech  
 Privacy, Self-Incrimination, Due Process  
 Right of Petition  
 Capital Punishment  
**Baptist Conference States  
 Unity Of All Human Rights**

Human rights as set forth in the Bill of Rights of the U.S. Constitution stand or fall together and the churches have an obligation to exert influence on government to preserve and protect these rights.

These two conclusions were expressed by the 85 participants in the 15th Religious Liberty Conference in Washington sponsored by the Baptist Joint Committee on Public Affairs.

Findings of the conference participants are not binding on any of the eight Baptist bodies sponsoring the Baptist Joint Committee, pointed out John W. Baker, associate director in charge of research services for the joint committee and conference director. Baker said the conclusions were "for the edification" of the conference participants and the joint committee and were not "official documents."

Although the Bill of Rights includes the first 10 amendments to the Constitution, conference participants did not discuss the First Amendment and its "no establishment of religion" and "free exercise" clauses because Baptists in recent years have given special attention to the First Amendment but have not given major study to the other rights in the Constitution, Baker said.

The rights that received primary consideration by the conference include: freedom of speech and the press, peaceable assembly, right to petition the government for redress of grievances, right of privacy, right against undue searches and seizures, double jeopardy, trial by jury, due process of law, private property for public use, speedy trial, right of the accused to face his accusers, right to counsel, protection against excessive bail, fines, and cruel and unusual punishment, and other rights not listed in the Constitution.

A section headed by George Hill, pastor of Calvary Baptist Church, Washington, D.C., summarized not only the consensus of his section but of the entire conference when he reported "that religious and civil rights are basically unitary in character."

This view was reinforced by Donald Anderson, editor of the *Baptist Standard* of the Baptist General Conference and chairman of another section which considered constitutional amendments six, seven and eight.

Anderson reported: "It is clear to us that the church must be engaged in protecting these rights and seeking their extension to all people. Any abuses of these rights that may occur constitute a threat to religious liberty."

Another section led by Francis W. Hensley, pastor of Vineyard Haven Baptist Church, Vineyard Haven, Massachusetts, declared that human rights can be realized only by a limited government. This section declared:

"A free church in a free society requires that the church not be subject to the censorship of the government in the area of ideas. To fulfill its prophetic role on behalf of the individual and society, it is essential that the church, and its leaders in particular, be free to take public positions that conflict with current governmental policy."

Although all the conference findings were addressed to the Baptist Joint Committee, the conference made several specific recommendations:

1. It was recommended that the Baptist Joint Committee be asked to work with member denominations on the formulation of a statement of functions of the church, particularly with reference to church-state relations, as they affect such matters as taxation, lobbying, petition of government and business activities of the church.

2. It was recommended that ways be found to influence the Baptist Joint Committee, as well as the sponsoring Baptist bodies and the general public, to work for the maintenance of all the rights found in the Bill of Rights.

The conference as a whole felt that the constitutional provisions against "an establishment of religion" and for "the free exercise of religion" were closely related to all other rights in the Bill of Rights. Hence, they felt that the mandate to protect separation of church and state and religious freedom also included the protection of the other rights.

3. It was hoped that the Baptist Joint Committee and other denominational bodies look upon the national 1976 bi-centennial "as a golden opportunity to remind Baptists and others of the origin of the Bill of Rights and of its continued significance."

Among the findings of the three conference sections are the following:

**Freedom of Speech:** "The role of the church is to protect freedom of speech for every person. The only limitation should be when speech infringes upon the liberties of others."

**Freedom of the Press:** "Freedom of the press is the human liberty to print and to publish, for the public, facts and opinions when such action does not infringe upon the liberty of others... To preclude further governmental controls, we urge the press to exercise diligence in self-control, in terms of accuracy, balance, fairness and honesty."

**Freedom of Peaceable Assembly:** "The church should seek to protect this liberty for all, regardless of the popularity of the participants or the cause espoused."

**Right of Petition:** "For the church, the exercise of this right may be effected through the petition of the church as a corporate body, or through its members acting as individual citizens. Churches should commit themselves to serious study of public issues so that individual members might be informed."

**Privacy, Self-Incrimination, Due Process:** "We need to influence units of government and power structures outside government in support of amendments four and five of the Constitution... We must develop and maintain the concept that it is Christian to give attention to public issues and influence their outcome in a positive way."

**Capital Punishment:** "Capital punishment is viewed as 'cruel and unusual punishment' in the light of the eighth amendment." (There was dissent by several from this opinion.)

**Responsibility:** "Because officials, being human, are prone to err, Baptists must exercise vigilance for the Bill of Rights by helping create informed public opinion to maintain equal protection for minorities and those who have different life styles or priorities, and to change officials by constitutional process when those officials violate procedural rights. Justice must be administered fairly without multiple standards." (BP)

**GLEANINGS FROM THE FIELD -**

**Lawson Cook Dies, Treadway, Kennedy, Ishee Change Posts**

**Lawson H. Cook**, retired executive secretary of the Southern Baptist Brotherhood Commission for 15 years, died November 20 after a three months illness in Memphis, Tennessee. He was 87.

Cook was executive secretary of the nation-wide organization of Baptist laymen from 1936-51.

A former banker from Richmond, Cook was the first general secretary of the Virginia state Chamber of Commerce.

Glendon McCullough, current executive director of the Brotherhood Commission, described him as a man who was "small in stature but took giant steps."

When Cook took over reins of the commission, there were only 250 churches with 10,000 laymen enrolled in Brotherhood. When he retired in 1951, there were 6,000 churches with Brotherhood groups and a total enrollment of 185,000 men.

Also in 1936, the Brotherhood Commission occupied one room containing a desk, two chairs and a rented typewriter in a downtown office building.

Today, there are nearly 500,000 men and boys enrolled in Brotherhood programs in about 14,000 SBC churches. The commission operates on a budget of more than \$1 million, publishing seven magazines and keeping 10 consultants on the field in addition to the staff working in a \$600,000 office building in Memphis, Tennessee.

Funeral services were held November 22 at First Baptist Church, Memphis. (BP)

**Charles F. Treadway**, 20 year employee of the Sunday School Board, has been named pastoral ministries consultant specializing in deacon ministry for the church administration department.



Treadway will be responsible for planning, promoting and conducting field service projects designed to help deacons become more effective leaders in several areas. These areas include church leadership, proclamation, pastoral care, deacon ministry, summer youth program and associational leadership.

A native of Mississippi, Treadway is a graduate of Mississippi College, Clinton, Mississippi. He earned the ThD

and ThM degrees at Southern Baptist Theological Seminary, Louisville.

Ordained to the ministry in 1935, Treadway held pastorates in Mississippi and Kentucky for 17 years. Prior to becoming editor of the board's Vacation Bible School materials in 1952, he was pastor for eight years at First Baptist Church, Cleveland, and two years at First Baptist Church, Columbia, both in Mississippi. He has served in the Sunday School department as supervisor of Weekday and Vacation Bible School unit and as a general administration consultant before assuming his present position in November, 1972.

He has served as a member of the Mississippi Baptist Convention board, Southern Baptist Theological Seminary's board of trustees and Mississippi Baptist Student Union Council.

The executive committee of the New Orleans Baptist Theological Seminary's board of trustees has named **James Hardee Kennedy** as dean of academic affairs.

Kennedy, who has taught at New Orleans since 1947 and was acting dean at the time of his appointment, will coordinate and supervise academic affairs in a new organization plan of five divisions within the seminary, according to president Grady C. Cothen.

Kennedy, the new academic dean, received the doctor of theology degree from New Orleans Seminary in 1947 and is a graduate of Mississippi College, Clinton. He has also done additional study at Union Theological Seminary, New York, and Yale University Divinity School, New Haven, Connecticut.

Since 1947 he has served the seminary as professor and associate professor of Old Testament and Hebrew, as chairman of the graduate council in the school of theology, and as dean of the school of theology. (BP)

**Roger L. Brooks**, 45, dean of the college of liberal and fine arts at East Texas State University at Commerce, Texas, since 1967, will become president of Howard Payne College in Brownwood, Texas, January 1, 1973.

He succeeds Guy D. Newman, who was named chancellor last May by the Baptist school's board of trustees.

Brooks, a Baptist deacon, is a native of El Dorado, Arkansas, and is a graduate of Baylor University, Waco, Texas, and the University of Illinois, Urbana. He earned the doctor of philosophy degree in English from the University of Colorado, Boulder.

As chancellor, Newman, Howard Payne president for 18 years, will devote most of his time to development, public relations, fund raising and pub-

lic speaking. He stepped down as president at his own request.

The new Howard Payne president served as professor of English and associate dean of the graduate school at Texas Tech in Lubbock before moving to East Texas State. (BP)

**John A. Ishee**, editor of the church training department's adult curriculum materials, has been named editor of pastoral ministries materials at the Southern Baptist Sunday School Board.



A native Mississippian, Ishee received the BS degree in education from Austin Peay State University, Clarksville, Tennessee, and the MRS degree from Southern Baptist Theological Seminary, Louisville. He is also a graduate of George Peabody College, Nashville, where he earned the EdD and MA degrees.

Prior to joining the editorial staff of the board's church training department in 1963, Ishee served three years as minister of education at Severns Valley Baptist Church, Elizabethtown. Earlier, he was associate pastor and minister of education at the Baptist Tabernacle, Louisville.

In addition to having written lesson and devotional materials for a number of Sunday School Board periodicals, he has written the teaching aids for several church study course books including "Religious Liberty," "Principles of Stewardship Development," "Guiding Adults," and "Understanding Adults." He is the author of an adult resource unit "Training in Parenthood" and two books, "Adults in Church Training," and "When Trouble Comes." He is also editor of the book, "Is Christ for John Smith?"

**Fred D. Hubbs** has resigned as director of associational administration for the Missouri Baptist Convention to enter the field of full-time evangelism, effective December 31, 1972.

Hubbs, executive secretary of the Baptist State Convention of Michigan for 13 years before accepting the Missouri position in January, 1971, will direct the work of the Midwest Evangelistic Association based in Jefferson City, Missouri.

Hubbs was the first vice president of the Southern Baptist Convention in 1966. He has served as pastor of churches in Arkansas and Texas. (BP)



## SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons For December 10, 1972)



LIFE AND WORK SERIES

### When Life Passes You By

Many have known how it feels to be passed by. For those who may be called to pass through this trying and frustrating experience, Joseph is certainly an inspiration. Because of his honorable repulse of the amorous solicitations of Potiphar's wife, Joseph was falsely accused by her of attempted adultery, and then Potiphar cast him into prison and kept him incarcerated for a long time. Had he not known God, Joseph might have concluded that it pays to sin.

Genesis 39:21

Treated unjustly when he was imprisoned, Joseph made the best of the circumstances. Even in that place of humiliation and shame he continued to be his noble self. His conduct in prison was just as manly as it had been elsewhere. A superior man will always manifest superiority in any situation.

It was Joseph's demeanor in prison that gained for him the confidence of the keeper of the prison. That God is with one should be enough for anybody in any adversity. God was with Joseph in the dungeon as certainly as He had been with him in the palace.

While with Joseph, God gave him mercy, lightened his burden and enabled him to be useful. He also comforted him in his peculiarly trying position and imparted to him strength and skill for the proper discharge of his duties.

Genesis 40:1-3

Through something which they did or failed to do, the butler and baker offended the king and they were thrust into the prison where Joseph was incarcerated. Joseph was assigned the task of looking after the personal needs of these royal prisoners. Instead of yielding to despair and refusing to see any hope of good, Joseph displayed in that uncongenial place the same serenity of mind and the same religious faith as elsewhere.

Genesis 40:7-8

Observing the sad countenances of the butler and baker, and being desirous of helping them in whatever way that he could, Joseph inquired of them as to the cause of their distress, whereupon he learned that they were not able to interpret some of their dreams. Naturally they were perplexed and frustrated because of their inability to inter-

pret their dreams. Joseph capitalized on his opportunity by asking them, "Do not interpretations belong to God?" His question was a rebuke to them for looking to and depending on magicians instead of God. He promptly offered himself, as the servant of God, as an interpreter of their dreams.

Genesis 40:12-15

With their consent and through the divine power which was imparted to him, Joseph readily interpreted the perplexing dreams. Joseph predicted that within three days the chief butler would be restored to his previous position as cupbearer to the king. Foreseeing and predicting the butler's deliverance from prison and restoration to his exalted position, but not knowing when he himself might be liberated, he threw in a request on behalf of himself. In return for his service to the butler Joseph modestly requested him to ask the king to release him from confinement.

Genesis 40:20-23

Outside the prison the butler was a different man from what he was when he was on the inside and needing help. His failure or refusal to intercede with

the king was probably as unkind and cruel a blow as any Joseph had yet received. Because he was forgotten by the butler, one can imagine Joseph being tempted to lose faith in human nature. But his faith in God stood the test and it is significant that Joseph did not again ask a favor from man, not even from the king. Cruelly sold into slavery by his brethren, suffering because he refused to sin and forgotten by one whom he had helped were enough trials to shatter his faith had it not been for the fact that God gave him the inner assurance that He was with him through it all.

The sort of callous ingratitude which the butler displayed in promptly forgetting Joseph is far too prevalent today. Remembrance of and appreciation for kind favors frequently slip from the memory of individuals as quickly and easily as water flows from a smoothly-worn rock, much to the shame of such ungrateful people. Dealing with people of this type causes one to realize that it is always better to trust in God, rather than men. When we are passed by and have frustrating experiences, we must learn to stay close to God. ■

INTERNATIONAL SERIES

### A Nation Against God

Jeremiah 5:21-25, 29-31

When God entered into covenant with His chosen people, He promised them His presence, peace, protection, prosperity, joy, victory and honor. Why were they not enjoying the fulfillment of these promises in Jeremiah's day? Simply because of their deplorable sinfulness.

God called Jeremiah and commissioned him to denounce their sins and warn them of the inevitable and impending judgment of God, which was an exceedingly difficult assignment. On every hand Jeremiah observed signs of national decay. The religious life of the people was at a low ebb. Jeremiah was distressed by the spiritual apathy which prevailed among the people. Injustice, impurity, impiety and oppression were widespread. Care-

lessness, unbelief, self-seeking and insincerity were noticeable on every hand.

In many ways the time in which Jeremiah lived and proclaimed God's message reminds us of our own day. Each is an age of crisis, of decaying faith, and of great change. We, too, need prophets to bring home to us the awareness of our selfishness, our false security and our impending perils. Our age needs people of righteous convictions, godly purposes, unquestioned righteousness, unswerving perseverance and unflinching fidelity.

God gave Jeremiah a tremendous responsibility of warning an entire nation that if it continued in its course of opposition to Him that disaster was inevitable. Speaking of their sins and warning them that the judgment of

God was sure to fall upon them, unless they repented, was a message which the people did not want to hear from any source but especially not from one of their own. Jeremiah was grieved at their lack of perception and told them how foolish they were to ignore, oppose, defy and disobey God. Then and now and always man's woes have been, are, and ever shall be the result of his choosing to conform to Satan's will rather than to the will of God.

God's Word tells us that the explanation of our failures lies in ourselves: "Your iniquities have turned away these things, and your sins have withholden good things from you." What is it in your life that keeps you from experiencing the fulfillment of God's promises and receiving His marvelous blessings? It is some act or habit of wrongdoing. Sin, when it is cherished, turns blessings away. Iniquities persisted in make impossible the fulfillment of the divine promise. It is impossible for any of God's children to enjoy the consciousness of the divine favor if they are living in a manner that is displeasing to Him. Disobedience to a divine command or transgression of the divine law always hinders the fullness of blessing.

When an individual or a nation decides to live without God or in opposition to Him, He leaves that person or country to its own folly. With rebellion against and disobedience to God bringing disaster, and repentance toward God and faithful obedience to Him bringing the blessings of peace, protection and prosperity, it is difficult to understand why any individual would prefer and choose the former. All of us need to remember that God is the Giver of all good gifts, but that the sins of people often cause Him to withhold blessings from them.

Prosperity is frequently the snare which leads to national disaster or destruction. Multitudes today, like the people in Jeremiah's day, have forsaken God the Fountain of living water, Whose refreshing grace is ever flowing in great abundance, and have substituted man's cisterns which are very limited in supply and whose contents are impure.

People are selfish, greedy, cruel and unjust in their dealings with their fellowmen because they are not right in their relationship with God, and He refuses to condone their sins. If you are guilty before God, you should make a sincere and full confession of your sin to God, renounce your sin, which has hindered you in doing what you should have done and deprived you of so many blessings, resolve to do what God commands and not to do what He forbids, and commit yourself without reservation to God. In doing so, you will find that the window of heaven will be opened and such blessings will be poured out that you will not have room enough to receive all of them. ■

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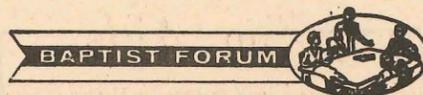
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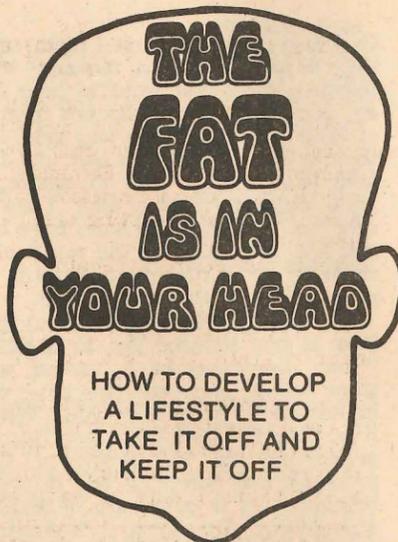
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teaching the theory of evolution and homo sapiens? These are offensive to those who know and love the truth; nevertheless, they are being taught in the public schools today. We don't hear the communists and atheists hollering about this; neither do we hear any complaints about the name of God being used in vain by some of the so-called educators in high places. Why? Because these things do not offend the atheists, but rather appeal to them. What about sex-education, pornography and X-rated movies that are having such free course in our land? What else can these be but unconstitutional, for they seek to overthrow this country by undermining her morals and corrupting from within.

We heartily believe in and support the Bible Doctrine and Constitutional Principle of separation of church and state. But doesn't God have His place in government also? Would His presence and recognition violate our principles of liberty and freedom? Why, the Bible says, "... where the Spirit of the Lord is there is liberty."

The suppression of God's name is the devil's plot, who is the master-mind of all who are anti-God; anti-Christ; anti-Bible and anti-constitution of the United States.

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Drummond said that the seminary is prepared to offer the services of evangelistic teams, groups to lead evangelistic training workshops, rally speakers, musicians; virtually any form of ministry that could help fulfill the evangelistic needs of the requesting church or group.

Drummond stressed that all kinds of churches — from the rural, one-room congregation to the giant multi-program urban situation — could make use of the student evangelist and of the wealth of resources available at Southern Seminary.

"We want this to be real Impact Evangelism," Drummond said. "It is hoped that these evangelistic efforts will offer an in-depth service for a community that expects something significant to happen."

Churches or groups interested in utilizing the abilities of seminary students for evangelistic ministries should contact Lewis A. Drummond, Billy Graham Professor of Evangelism, in care of The Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, Kentucky 40206.

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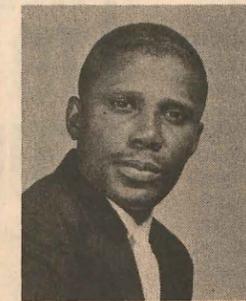
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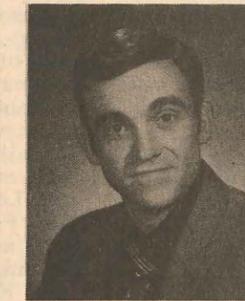
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- Campus Ministers
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**JANUARY 22-23**