

Say A Good Word

For
Baptist
Seminaries,
Colleges,
and
Schools

FEBRUARY 18

Western Recorder

FEBRUARY 3, 1973

Missionary News

Birth

Mr. and Mrs. Wayne L. Hasenmyer are the parents of a son, Michael Gene, born December 22. The Hasenmyers' new address is 19/18 Uehara 2C, 2 chome, Shibuya-ku, Tokyo 151, Japan. Mrs. Hasenmyer is the former Linda DeMar of New Haven and Bardstown. At the time of their appointment by the FMB in 1971, Hasenmyer was studying at Southern Seminary, Louisville, and Mrs. Hasenmyer was teaching school in Shepherdsville. Earlier he was pastor of Middle Creek Baptist Church, Elizabethtown, for nearly two years.

Furlough

Mr. and Mrs. Charles W. Whitten may be addressed: 3331 Old Canton Road, Jackson, Mississippi 39216. Before they were appointed by the FMB in 1947, Whitten was pastor of Stephenson Baptist Church in Kentucky.

On the field

Mr. and Mrs. Hugh T. McKinley may now be addressed at P.O. Box 657, Gwelo, Rhodesia. Prior to the appoint-

ment by the FMB in 1957, McKinley was pastor of Magnolia Baptist Church in Kentucky.

Mr. and Mrs. W. Raymond Reynolds may now be addressed at International Baptist Church, 1 Rue l'Agrace, Casteau U, Belgium. Reynolds was born in Lexington.

Other

Mr. and Mrs. Hugh H. Young were scheduled to leave Japan on January 18 for Germany; from there they will travel to France and then on to the States in the fall. During this time correspondence should be directed to their permanent United States address: c/o Mrs. Harry Hebble, 314 West Main Street, Cartersville, Georgia 30120. Mrs. Young is the former Norma Lucas of Louisville. When they were appointed by the FMB in 1968, Young was assistant professor and Mrs. Young an instructor at Kentucky Southern College, Louisville.

Marriage

Miss Silvia Craighead, daughter of Mr. and Mrs. Albert B. Craighead, missionaries to Italy, was married November 12 to Corradino Genovese at the Rivoli Baptist Church, Turin, Italy. When the Craigheads were appointed by the FMB in 1951, they were living in Louisville.

Senior Adult Cruise

February 10 is the registration deadline for the Senior Adult Workshop Cruise to Nassau and Freeport, scheduled for April 9-13, 1973.

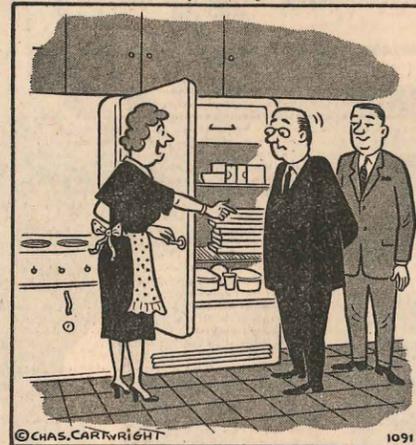
Senior adult workers, senior adults, husbands or wives of participants and church staff members interested in senior adult work are invited to go on the tour.

Adelle Carlson, consultant in adult work for the church training department of the Southern Baptist Sunday School Board, is cruise director.

The cruise will be aboard the "S.S. Emerald Seas," leaving out of Miami, Florida, at 4:45 p.m., April 9. The liner will serve as conference facility, hotel and restaurant during the week.

Cost for the one week cruise is \$195 per person. To register, write to Adelle Carlson, Church Training Department, 127 Ninth Avenue, North, Nashville, Tennessee 37234.

Church Chuckles by CARTWRIGHT



"So glad you were able to come for dinner, Reverend. What kind of TV dinner would you like?"

DEVOTIONAL



I. Houston Lanier
Supt. of Missions, Laurel
River Baptist Assn.

Loneliness

Revelation 3:30

One thing Jesus never wanted was pity; and yet a good deal of it has been expended on him. When we read there was "no room in the inn" for him to be born, a pitiful note creeps into our voices, and when we hear him say, "Behold, I stand at the door and knock," we imagine that he is waiting for our hospitality.

To be sure, there is an element of truth in the fact that he is hurt because the world shuts him out. He wept over the city of Jerusalem when he remembered that the city turned down his offer of the way of peace. But let us never forget that he wasn't weeping for himself, but for the city.

A great soul never asks for pity. What he wants is support for his cause. Jesus would have been a fool not to have wanted the leader's support. But he never bowed to them to get their support.

There is a geographical loneliness which a great many people experience. A man took a trip around the world. His wife marveled that he ever returned alive, because it is not easy to go to some of the out-of-the-way places these days. Richard Byrd describes his loneliness at the South Pole during six months darkness, and sick unto death.

But there is another kind of loneliness. It is the loneliness of a great soul—a spiritual loneliness which comes only to the person who sees what other folk do not see, and who must stand bitter criticism of his enemies as well as his friends. "He descended into Hell." I do not know all that he saw, but it caused him to cry out, "My God, why hast thou forsaken me?" God for the moment seemed blotted out.

There are a few things we must learn from the loneliness of Jesus. He faced it for us. He could have escaped the cross, but he died for us. Look at all those who would have been robbed if he had not suffered for us. There are times when we must be alone so the Lord can deal with us.

An ABNS Editorial —

The Protestant Work Ethic

By Frank A. Sharp

The Protestant work ethic, which most people of the older generation had drummed into them, now seems to have fallen on bad days.

The whole idea of the Protestant work ethic was that work, in and of itself, was sort of sacred. A halo was placed around industry and application at all stages of one's life. Along with it was the idea that pride in excellent craftsmanship or in the quality of the product, whether it was a piece of furniture or taking care of a set of financial records, was also a sign of excellence in character and Christian dedication.

Another facet of the Christian work ethic was that if one worked hard he would be rewarded by the development of a sterling Christian personality that would be an example for the young and those who aspired to virtue. However, this application to work had another intriguing aspect, namely, that one would be rewarded materially. If one was to be promoted and increase his salary or his profit, he would have to be industrious and turn out a good product.

The problem with the Protestant work ethic was that it made life all work and no play. Play was considered frivolous. There have been many accusations that the seriousness of the work point of view so colored life that there was little time for celebration and joy. The dour faced pecunious New Englander counting his money daily is the prototype of this kind of religious and economic outlook.

A more serious accusation enunciated by the younger generation is that the Protestant work ethic produced a number of generations of money grabbers. The materialism of our parental endeavors has been the subject of more than a small number of hippie-type youth as they rejected the standards and the life-style of their parents.

There is no doubt that avid preoccupation with work and the assessing of riches has its obvious drawbacks and its ethical problems. For as the Good Book says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

However, as one looks about today and sees the new work ethic which seems to say, "Do as little as you can

for as much money as you can get," one wonders which is worse. Today, we have the same avid urge for more and more money without the corresponding urge to work. Neither is there the motivation to do a good job, which is obvious when one buys a new product today. It is always best to take the product out of its factory sealed carton and test it in the store before it is taken home.

As a matter of fact one wonders whether or not our highly technical world may be breaking up at the point of inefficiency and bad workmanship. Anyone who has had to deal with the securing of fixtures for a home or needed to get a replacement part or sought a workman to repair a gadget is all too aware of the incredible and chaotic state of modern companies and corporations who provide goods and services. Witness the continuing parade of recalled automobiles because a wheel may fall off or the differential may possibly drag on the ground.

The work ethic is dead and more and more people seem to be interested only in pension benefits, increased wages, longer coffee breaks, shorter hours, early retirement, and the elimination of routine tasks. Everybody wants to be "creative" and to be an executive with lots of help to do the work.

This attitude is not limited to construction workers and unionized labor. It has invaded the so-called service professions. Teachers, nurses, policemen and municipal workers have more or less been expected to serve the public and to strike for higher wages and increased benefits was unheard of in the past. Now the same general trend for more material possessions and less work has invaded these fields.

While certain segments of society are not organized, such as lawyers, doctors and clergymen, the same modern attitude toward work is all too evident. Neither doctors nor clergymen make house calls but expect the patients and the church members to come to them. One clergyman advertised recently that he would be available for consultation in his office one day a week from 10:00 to 12:00 A.M.

It was reported the other day that

the superstructure of the Empire State Building in New York City took exactly 12 months and four days to build in 1930-1931, but that today, in spite of advances in modern technology, the same building would take a minimum of three years to build. This is due to shortages of materials, delays in obtaining materials, but most of all to the greatly decreased productivity of workers. A Wilmington contractor said, "People simply worked then. We have lost the work ethic today. We must recover it."

One shudders about the future if the present trends toward inefficiency, unwillingness to work, and the shabbiness of the product continues. There should be some middle ground between the inordinate desire to be rich without working and the inordinate desire to be rich by deifying the Protestant work ethic to the point of making life dour.

The Green Thumb organization, a national organization that furnishes help and provides jobs for the elderly and the retired, illustrates an opposite and refreshing new direction. The workers do not want to quit at night, they are so eager and willing to work they will do anything, even hard physical work, even on their holidays. Most of them still believe that welfare is charity and some refuse to accept food stamps and do not expect their children to support them. They want to work and most of them supplement their social security by earning the maximum allowed of \$1,680 a year.

The secret of the dynamism of the state of Israel is the Kibbutz where in the early days of the new nation people were willing to work for nothing except their board and room. Educated men were willing to perform hard manual labor with little or no compensation because they were working for a cause. No greater vitality can be achieved than from that kind of motivation. Today many of the young people in Israel are not interested in that kind of dedication. It is too bad for the future of Israel.

The modern attitude toward work would probably not accept the ideology of either the Green Thumb group or the kibbutz workers. But then they grew up in another day when work was considered part of the Protestant heritage. (ABNS)

WESTERN RECORDER

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

KENTUCKY BAPTIST BUILDING MIDDLETOWN, KENTUCKY 40243

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More Than Man's Planning And Performance

Preachers, like all other sincere believers, periodically need to be revived spiritually. The annual Evangelism Conference has come to be regarded as a renewal opportunity and many pastors, staff members and a few laymen found it to be just such an experience last week.

The conference program, put together by Evangelism Secretary Hicks Shelton, was among, if not, the best ever. This was the judgment of countless participants with not a word of reservation heard. It is obvious that more than human planning was involved. For while Shelton planned long and carefully for the conference, another dimension would have to account for the unusual impact upon so many present.

The meeting started out on a high plane Monday afternoon. The first two visiting speakers, Seminary Professor Roy Honeycutt and Evangelist Sam Cathey, sounded as if they prepared together though they had no such opportunity. These two speakers along with Jimmy Allen of San Antonio and Manuel Scott of Los Angeles made for a perfect balance of emphasis and variety. Allen, whose leadership of a downtown church has been blessed amazingly, spoke to the hearts as well as the minds of the hearers. His example in racial reconciliation, spirit-led evangelism and compassionate shepherding makes his message especially authentic.

The popular black preacher, Manuel Scott, cannot be characterized with words. He is the kind of preacher who has to be experienced. His preaching is inseparably linked with his amazing mind, his unique gestures and his incomparable delivery. He is com-

pletely uninhibited and his listeners loose any inhibitions they might have when he begins. He can get more "amens" giving a weather report than most of us can inspire with our best sugar sticks.

Sam Cathey is a classic example of the most effective professional evangelist. He crowned his contribution last week with a solo in the final session. Roy Lee Honeycutt, whose seminary and pastoral days in Kentucky are remembered by many, is an example of a scholar who preaches effectively.

A happy choice for a touch of beauty and charm on the program was Robbie Lynn Halcomb, Miss Kentucky of 1971. She has that rare ability in song and testimony to direct the attention of her hearers from her beauty and grace to the beauty of Jesus Christ and the wonder of His grace.

But, as alluded to above, the program nor program personalities could account for the deep and moving spirit of the meeting. An unusual spirit of fellowship, love, hunger, expectancy and buoyancy seemed to catch up everyone. No doubt the unity and harmony among Kentucky Baptists at this time contributed to the wholesome spirit. Also there is clearly the feeling that the Lord is breaking through in strange and marvelous ways in our day and the best is yet to be.

There is always concern that the high thrills of such an experience will be short lived and will disappear as the morning dew. Surely we cannot expect to remain on such a mountain peak but the glorious moments of soul refreshing will help see us through the noon day heat and the lonesome valleys we always face.

Choosing From The Baptist Calendar

At the rate we are now going every Sunday of the year before long will be a special day on the Baptist calendar. January 14 was Soul Winning Commitment Day. Last Sunday (January 28) was Baptist Men's Day, next Sunday will be Baptist World Alliance Sunday, February 11 will be Race Relations Sunday and February 18 is designated Christian Education Sunday.

By now most Baptists know every church is not expected to try every year to promote vigorously

every special day of the Baptist calendar. Rather each church is expected to seek the leadership of the Holy Spirit to determine which causes deserve special emphasis at the particular time.

It would appear that different causes in different eras rotate to the forefront for extraordinary consideration by Baptists. In the fifties the great thrust was in evangelism. We remember such slogans as "a million more in '54" and "revive in '55." Many churches used Soul Winning Commitment Day effectively.

The pastor would deliver a special message on witnessing and an invitation would be given for church members to commit themselves publicly to the leading of at least one person to Jesus Christ. For several years the results were encouraging but gradually the effectiveness of this emphasis on one Sunday waned.

With the coming of the sixties Baptist churches reflected the emphasis of all society on racial justice and the removal of racial barriers. Race Relations Sunday gave special opportunity to teach and preach on this theme and widespread pulpit exchange let congregations of whites hear a black preacher and black congregations hear a white preacher for the first time. For many of us it was a redemptive and healing ministry. The need in this area is still great but, like other special days, Race Relations Sunday has lost some of its effectiveness and is not as widely used.

Emphasis upon laymen and their place in the life of our churches is no new thing but has taken on a new dimension in recent years. Lay groups for prayer, Bible study and personal witnessing have sprung up and grown vigorously. Laymen led revivals have accomplished what preacher led revivals have found harder and harder to do. The special Sunday for laymen emphasis is used by some churches but most churches try to make this emphasis a perennial one.

This year sees a strong effort to lead Kentucky Baptists to direct the spotlight on Baptist colleges and schools. What was bound to come has arrived. Baptist schools are fighting for their lives. Spiraling

costs without an accompanying increase in denominational support have forced Baptist schools to raise tuition charges so that it's a costly thing to attend a Baptist college. More and more Baptist parents cannot or are not willing to pay for their children to attend Baptist schools. Consequently state supported colleges are training more and more of our young people and Baptist schools with the present trends are destined to appeal mainly to the financially elite from Kentucky and other states.

Colleges and denominational leaders recognize something must be done to enable young people who prefer to attend Baptist schools to do so at a cost closer to that of state supported schools. Our Baptist schools are already using much of what they receive through the Cooperative Program for scholarships and other aid to students. And so the Kentucky Baptist scholarship plan has been designed to meet this need. It is a cooperative plan involving local churches, the state convention and the colleges. Each of these will contribute \$100 per semester to the approved student's cost providing a total of \$600 per year.

The biggest problem from the Kentucky Baptist Convention's standpoint is funding the plan during the first several years. The small amount available for this purpose has already been exhausted. This is why a special appeal is being made this year for a special offering in connection with the observance of Christian Education Day. The offering in its entirety will go to Baptist young people attending Baptist colleges in Kentucky. The date is February 18 and so there is still time to make plans.

BAPTIST FORUM



COLLEGE SUPPORT

Dear Editor:

Up until a few months ago I was very discouraged with Christian Education. It looked to me as though the goals of Christian colleges were not too different from those of other colleges and universities. However I am more optimistic now.

A few years ago enrollment in most colleges began to drop. Most private colleges have faced a crisis. Many have been forced to reevaluate their position and redefine their purpose. I believe this is good. If a school is to receive mission money they should be expected to make a worthwhile contribution to the spiritual life of its students and to the denomination that supports it. I believe that some of our Baptist colleges are sincerely trying to face up to their responsibility. They have begun to work toward goals that will ultimately develop a program that will provide an education that is different.

For the past few months I have had the privilege of living near Campbellsville Baptist College and to know something of the changes that are taking place in the school. The administration faced the question of purpose and decided that the purpose of the school should be to seek to provide a program and an atmosphere where a student could get a quality education in a spiritual atmosphere. They issued a statement in which they tried to define their purpose. A part of that statement is as follows: "Campbellsville College seeks to be a Christ-centered co-educational senior college of liberal arts and sciences that combines a sense of high moral and spiritual values with a sense of academic excellence. We want to communicate to the students not only the important facts and principles of life but also a Christian sense of purpose and meaning. We hope to challenge students to study for the glory of God. A unique part of our purpose is to educate students for responsible

citizenship in the kingdom of God, leadership in the churches and service through the churches to humanity. We aspire to be a Christian community of competent, concerned and committed learners taught and guided by a Christian faculty and administration in an atmosphere conducive to Christian living, loving and leading."

I have had the privilege of getting to know Randy Davenport, the president of Campbellsville College, and several of the members of the faculty and administration. I am convinced that the people who are guiding Campbellsville College are determined to make it a truly Christian college. I believe the school deserves the support of Baptist both with their students and their finances.

The churches in the Taylor County Association voted to set a goal of \$50,000.00 this year to help the college meet the financial crisis it has been facing. I personally have volunteered to give some time to help recruit some new students. I believe Campbellsville College has something to offer sincere Christian young people that they cannot get from most colleges and universities.

Campbellsville, Ky. George R. Gaddie

(Continued on page 15)

Baptist News Briefs —

Baptist Laud Peace, Mourn Johnson

Nearly 100 Baptist executives and leaders from throughout the nation meeting in Nashville rejoiced at the news of the announced ceasefire in Vietnam, and mourned the death of former President Lyndon B. Johnson.

Most of the executives and program leaders of the 19 Southern Baptist Convention agencies were in Nashville to attend the annual meeting of the 46-member SBC Inter Agency Council and the 77-member coordinating committee of the Inter-Agency Council.

Both organizations adopted a statement expressing gratitude for the announced peace settlement, and gratitude for the life and contributions of former President Johnson.

"As representatives of a cross-section of Southern Baptist life, meeting at the time of the agreed ceasefire in Indo-China, it is fitting that we express our profound gratitude to God, along with our fervent hope that the anticipated peace will be broad and lasting," the statement began.

The Baptist leaders said they joined "heartily in the general rejoicing of the people of America and the people of Indo-China, especially the families of prisoners of war and those missing in action."

"We mourn the death of former President Lyndon B. Johnson," the group stated, "with prayers of gratitude for his life and contribution to racial equality, concern for human welfare and desire for world peace."

The statement concluded by expressing good wishes and encouragement to the people in Indo-China and Christian missionaries there, assurance of prayer for a new day of enlarged opportunity for sharing God's love, and dedication anew "to an outpouring of Christian witness and ministry and a mission of reconciliation in a still troubled and needy world." (BP)

Reynolds To Brazil

William J. Reynolds, secretary of the church music department of the Southern Baptist Sunday School Board, will participate in the first Conference on Music for South and Central America in Rio de Janeiro, Brazil, from February 16 to 24, 1973.

Music missionaries from missions in Central and South America will meet



Reynolds

to exchange ideas and compositions and to work generally toward a consensus regarding a philosophy of music in missions.

Reynolds will read two papers to the Conference. One is "Contemporary Trends in Church Music" and the other is "Philosophy of Church Music." He also will conduct a choral reading clinic and a performance of "Ichthus," a choral work written by Reynolds.

Million Dollar Fire

An early morning fire destroyed the auditorium, chapel and most of the education facilities at First Baptist Church, Lawton, Oklahoma, with pastor Forest Siler estimating losses at more than \$1 million.

A security patrolman discovered the fire at 3:15 a.m., January 19. The fire had smoldered and smoked for two hours before breaking out into flames that shot 100 feet into the air.

The flames, fanned by a brisk wind, destroyed the church's three-story auditorium building, education unit, chapel and offices. Also lost in the fire were two pipe organs, and a \$30,000 color television camera that had just been installed.

It was the second time the Lawton church had been destroyed by fire.

In 1954, fire destroyed the church's education unit, which was later rebuilt at a cost of \$100,000. The auditorium, which would seat 1,670, was completed in 1957 at a cost of \$400,000. (BP)

TV Program Rescheduled

Originally set to go on the air the middle of February, "Spring Street USA," Southern Baptists' first evangelistic variety show, has been rescheduled to premiere April 1.

Special guests for the rescheduled shows include singer Pat Boone, Apollo 15 Astronaut James Irwin, comedian Jerry Clower, Texas Singer Cynthia Clawson, television singer Norma Zimmer, and "Queen of the West" Dale Evans Rogers.

Rescheduling of the programs will result in a wider distribution on more stations, and a continuous running program, said Fred Moseley, assistant executive secretary-treasurer and acting director of evangelism for the Southern Baptist Home Mission Board.

"The films we originally had planned to premiere on February 11 are ready, but we faced difficulty in finishing the second group of the series in time for completion of the first," Moseley said. "Rather than rerun the first segments so early or skip a few weeks, we felt it was preferable to move the programs up seven weeks." (BP)

"Baptist Squibbs"



FRANKLIN OWEN
Executive Secretary, Kentucky Baptist Convention

President of the Kentucky Baptist Pastor's Conference, T. A. Prickett is beginning work on his program for the pre-Convention meeting November 12-13. He wants to know whether you have suggestions as to subject matter. What do you want to talk about at the Pastor's Conference? His address is: 1709 Alexander Avenue, Owensboro 42301.

The Evangelistic Conference caught us all up in the wind of the spirit, as Manuel Scott would say. It was unexcelled in my memory of these annual occasions, both for attendance and interest. Nearly every body must have stayed till the final amen. I told Hicks Shelton that they were not only stacked to the rafters, they were "with it." Take those full cups home, brethren and share it around with the folk.

Statistics are looking up and we are glad. Did you know that Sunday School is again on the increase in Kentucky and baptisms gained 2,578 last year over the previous year, and this is the second successive gain and by far the larger of the two. Dr. Roy Boatwright presents a clear case showing that there is a direct relationship between the gain of Sunday School and the gain in baptisms and even more clearly, the churches that are gaining in baptisms are doing it largely through their Sunday Schools. The Sunday School and the Vacation Bible School are still our brightest hopes in evangelism.

May I quote a brief letter I received from young Mark Cloys of my previous pastorate in Lexington. "I have given my heart to Christ. I am so happy and know you are." Signed, Mark. This junior friend made a former pastor's heart rejoice. Yes, he's a Sunday School pupil from a Christian home.

Cooperative Program giving is up. Marvelously up! January's receipts reached \$489,655.46 compared to \$351,713.05 last January. This is by far the biggest January in our history. The Cooperative Program is your denomination's mission fund, distributed to all causes according to the study and plans of informed committees and voted by democratic process in Convention assembly.

The giving is by persons; its final expression and ministry at the other end of the line is through and to persons in witness to our Lord Jesus Christ.

—Frank Owen

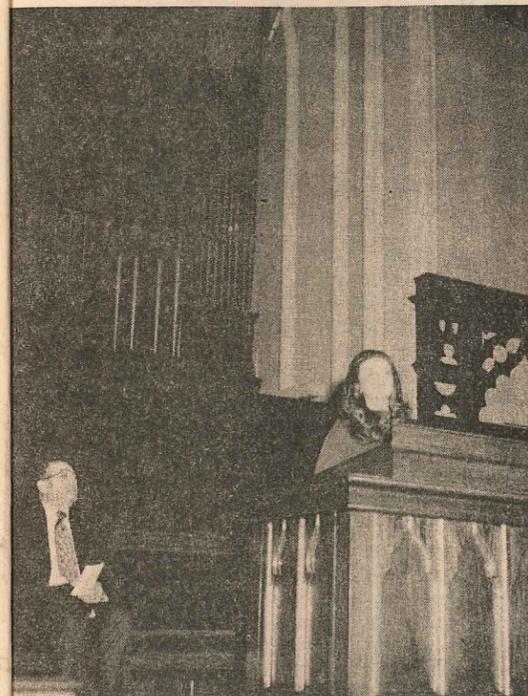
The 1973 Evangelism Conference In Pictures



The Kentucky Baptist Chorale was one of the musical groups presenting special music at the Evangelism Conference. Composed of Baptist ministers of music in Kentucky, the chorale was directed by Southern Seminary Professor Phillip Landgrave.



Right: Midwestern Seminary Professor Roy Lee Honeycutt reaches for the Bible in preparation for one of three Bible studies delivered to the conference.



Left: Evangelism Secretary Hicks Shelton was enthralled as were others by the singing and testimony of Robbie Lynn Halcomb, Miss Kentucky of 1971.



The Baptist Book Store as usual was a popular browsing and fellowship spot for pastors from all areas of the state. (Photos were courtesy of A. B. Colvin while the Western Recorder camera was in Israel with Associate Editor Bob Terry. Editor)

Staff Changes

Howell To Crescent Hill, Schafer To Owensboro

Crescent Hill Baptist Church, Louisville, has called **John E. Howell**, pastor of First Baptist Church, Washington, D.C., as senior minister. He is expected to begin his Crescent Hill ministry on March 4.

Howell is a native of Virginia but was reared in Florida. He is a graduate of Stetson University and studied at the University of Edinburg, Scotland, on a Fulbright Grant and was also named a National Woodrow Wilson Fellow. He attended Southeastern Baptist Theological Seminary and is a B.D. graduate of Yale Divinity School. He received the Ph.D. degree from Duke University in 1963.

Before going to the Washington church, he was pastor of the First Baptist Church of DeLand, Florida, and the Northside Drive Baptist Church, Atlanta, Georgia.

Howell is married to the former Betty Jean Henderson of Tallahassee, Florida. The Howells have five children.

Samuel M. Sowder, a student at the Clear Creek Baptist School, Pineville, was recently called as pastor of the Ottawa Baptist Church, Mt. Vernon.



Sowder

A native of Lancaster, Kentucky, where he was ordained by the White Lick Baptist Church, Berea, Sowder formerly was pastor of the Stoney Fork Baptist Church, Bell Co.

Sowder is married to the former Mary Emma Powell of Berea, Kentucky. The Sowders have two children: Charlene, 8; and Canaan, 6.

David T. Roddy, Minister of Music and Youth at Second Baptist Church, Memphis, Tennessee, for the past eight years, has resigned effective February 1, 1973, to become Minister of Education to the First Baptist Church of Jackson, Mississippi.

Roddy is a native of Winchester, Kentucky, and a graduate of Georgetown Baptist College in Kentucky and Southwestern Baptist Theological Seminary in Fort Worth, Texas.

Roddy and his wife, the former Margie Hudson have three children: Steve, a freshman at Memphis State University, Ann Elizabeth a senior at East High School, and Marshall, a student at Lester High School, will remain in Memphis through this school year.

Henry W. Schafer has resigned as pastor of Victory Memorial Baptist Church, Louisville, to accept a call of Bellevue Baptist in Owensboro. His resignation becomes effective February 25.



Schafer

He is a native of Hancock County, Kentucky, and a graduate of Western Kentucky University and Southern Baptist Theological Seminary. Before coming to Victory Memorial about 12 years ago he served for thirteen and a half years as pastor of Eaton Memorial Baptist in Owensboro.

Schafer has filled several leadership posts in local and state Baptist life. Presently he is a member of the Advisory Committee of the Long Run Association, a member of the Kentucky Baptist Convention Executive Board and also serves as a director of the *Western Recorder*. He was selected last year by the Kentucky Baptist Convention to preach the annual convention sermon in 1973.

Mrs. Schafer is the former Albertine Fulcher. The Schafers have one daughter; Mrs. Richard Harrison who lives in Michigan and one son; H. W. Schafer, Jr., a graduate student at the University of Wisconsin.

Wayne H. Randolph resigned as minister of music at the Latonia Baptist Church, Covington, effective February 4, 1973. He has accepted the call as minister of music of the First Baptist Church of Madisonville.



Randolph

His wife of 56 years is the former Sara Campbell. Together they have a remarkable family history. Mr. Randolph's great-great grandfather was a Baptist minister in this area in the early 1800s and served as the first clerk of Russell Creek Baptist Association. His great-grandfather was also a Baptist minister. His grandfather was a medical doctor and had two sons who were doctors. Mr. Randolph's father was a newspaper man and printed the first newspaper ever published in Taylor County. Mrs. Randolph comes from the family of the original five Campbells who settled the Campbellsville community.

The Chandlers have one daughter, Virginia, who is married to Mr. James Morris and lives in Louisville.

Mr. Chandler is now serving his twentieth year as clerk of Campbellsville Baptist Church.

Ronald H. Barnett, a student at the Clear Creek Baptist School, Pineville, was recently called as pastor of Bear Creek Baptist Mission, Chenoa. The new mission-church at the Kentucky Forestry Camp, Chenoa, is sponsored by the Binghamtown Baptist Church, Middlesboro.



Barnett

A native of Indianapolis, Indiana, and a recent resident of Waynesburg, Kentucky, Barnett is married to the former Mary Ann Combs. The Barnetts have two children: Paul Harold, 5; and Darik Wayne, 1.

Woodruff T. Chandler, Treasurer of Campbellsville College, celebrated his seventy-fifth birthday on January 11. The women of the Staff who work with Mr. Chandler staged a surprise party for him on Thursday morning in the Business Office of the College.

Chandler, a native of Campbellsville, attended Taylor County High School and began his first responsible job with L & N Railroad in 1918. He worked with the railroad for 45 years. In 1963 he retired voluntarily in order to become Treasurer of Campbellsville College.

His wife of 56 years is the former Sara Campbell. Together they have a remarkable family history. Mr. Chandler's great-great grandfather was a Baptist minister in this area in the early 1800s and served as the first clerk of Russell Creek Baptist Association. His great-grandfather was also a Baptist minister. His grandfather was a medical doctor and had two sons who were doctors. Mr. Chandler's father was a newspaper man and printed the first newspaper ever published in Taylor County. Mrs. Chandler comes from the family of the original five Campbells who settled the Campbellsville community.

The Chandlers have one daughter, Virginia, who is married to Mr. James Morris and lives in Louisville.

Mr. Chandler is now serving his twentieth year as clerk of Campbellsville Baptist Church.

J. W. Farmer has accepted the pastorate of the First Baptist Church, Carrollton, effective March 1, 1973. He resigned the pastorate of the First Baptist Church, Irvine, where he has served for the last seven years. Prior to his Irvine pastorate, he served churches in Atlanta, Georgia, and Campbellsville and Fairfield in Kentucky. He served as superintendent of missions, White's Run Baptist Association, Carrollton, from 1959 to 1963.

Farmer is a graduate of Campbellsville College, Georgetown College and Southern Seminary.

Both Mr. and Mrs. Farmer are natives of Campbellsville. They have two children: Lynn, a son, is married and lives in Lexington; and Karen, a daughter, is a student at Eastern Kentucky University, Richmond.

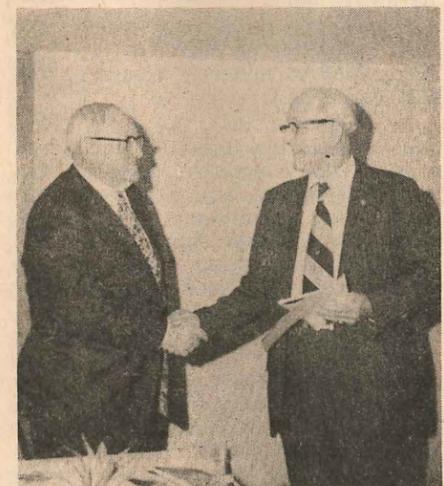
Noble Roberts has recently resigned his position as professor and chairman of the biology department of Campbellsville College to become director of laboratories for the Public Health Department of Louisville and Jefferson County.



Roberts

Roberts is a graduate of Ouachita Baptist University and has the Doctor of Philosophy degree in biology and chemistry from the University of Southern Mississippi.

Mrs. Roberts is the former Frances Maxson. The couple has two daughters, Rachel, 15, and Marian, 20.



Roscoe Douglas, left, and **Ran Noe** congratulate each other on a combined total ministry of 73 years. They were honored recently by the Upper Cumberland Baptist Association with a dinner at the First Baptist Church, Loyall. Douglas has retired after pastoral service of 41 years in twelve churches but he is still active in supply work. Noe has served 32 years in the Pine Flat Baptist Church where he is still pastor.



Alton Ross, left, presents a gift on behalf of the LaGrange congregation to Pastor and Mrs. A. L. Meacham on the occasion of their 20th anniversary.

Meacham—20 Years At LaGrange

The DeHaven Memorial Baptist Church, LaGrange, in a special service on January 14, honored Pastor and Mrs. A. L. Meacham on the occasion of his 20th anniversary as pastor of the congregation. The message on the occasion was delivered by A. W. Walker, director of missions for the Sulphur Fork Association. Following the sermon, Alton Ross, chairman of an arrangements committee of deacons, presented the Meachams with a sterling silver pitcher which was appropriately engraved and which also contained a check for \$500 as an expression of appreciation from the church. Also in the service were read letters of congratulations from pastors and denominational leaders.

In the 20 years of ministry, 891 new members have been added to the church and the Sunday School has grown from five departments to 14 departments. The church budget has more than tripled during the time and mission gifts have more than doubled.

Building projects for the church under Meacham's ministry include a 44-room educational building and a new pastorium along with extensive remodeling of existing buildings.

Meacham has also exercised influential leadership in the community of LaGrange and Oldham County, serving on various committees of civic organizations.

Mrs. Meacham was also recognized for her service as teacher of an adult Sunday School class, member of the choir, and a leader in Baptist Women. She is presently serving as recording secretary of the Kentucky Baptist Woman's Missionary Union.

The Meachams have two children: Elaine, the daughter is a graduate of Georgetown College, a Louisville public school teacher and now a graduate student at the University of Kentucky; Steve, the son is a student at Murray State University.

Oneida Fund Drive Tops Goal

A \$100,000 financial campaign has exceeded the goal, according to Oneida Baptist Institute President Barkley Moore. When a donor offered \$40,000 if Oneida friends would contribute \$60,000, Moore went to work contacting alumni, trustees and friends of Oneida. The deadline was Christmas, 1972, and ten days before this the picture was bleak, says Moore. However, the Christmas mail poured in with gifts resulting not only in the goal but \$17,000 in excess of the goal.

The Oneida faculty and staff numbers 28 this year. Of these nine have masters degrees, two are near master degrees, two have bachelor of divinity degrees and one has a degree in mechanical engineering.

THE . . .  IS
All Missions

Has The 'Crisis Statement' Made A Difference?

by Bob Terry
Associate Editor
Western Recorder

The impact of the "Crisis in our Nation's Statement," adopted at the Southern Baptist Convention in 1968, can be debated. However, several events have transpired since the Houston Convention that effect racial reconciliation among Southern Baptists. This article attempts to sketch some of the major developments, focusing primarily on SBC agencies, commissions and institutions.

As adopted, the 'Crisis Statement,' as it came to be called, asked the Home Mission Board to take the lead in implementation. Thus, on June 22, 1968, most SBC agencies and institutional bodies met in Atlanta, Georgia, to talk with civil rights leaders and poverty workers. From this meeting grew research projects to determine "grass-roots answers." When the committee reconvened in October, the list of possibilities ranged from aiding poverty-stricken blacks in Louisville in finding jobs to sponsoring integrated teas for white and black ladies in Alabama.

However, confusion about leadership responsibility caused the implementation to lag after this meeting. Home Mission Board leaders apparently understood the Board was to lead all of the agencies in implementing the statement. But the prevailing view of other agencies was that the HMB was charged with implementation they, because of program restrictions, could not actively be part of it.

Thus, at the 1969 meeting of the members of the Home Mission Board in March, a "Crisis Committee" was

formed, chaired by Dothan, Alabama, pastor Harper Shannon. Under the leadership of this committee, and together with the help of the department of work with National Baptists, several projects have been undertaken, according to E. L. McCall of the Home Mission Board.

1. Opportunities Industrialization Center (OIC), a job training program for hard-core, unemployed persons, conducted by Leon Sullivan of Philadelphia, received \$10,000.

2. Central Harlan Association of Neighborhood Endeavors (CHANCE), was initially funded by the Home Mission Board. For years, according to McCall, Southern Baptists have tried to work in Harlan with very little success. A group of Black pastors said that with the same funds they could do better and the Home Mission Board allowed them to prove it. Since the Crisis Committee had no authority or budget, the decision to fund the CHANCE program was jointly made by the departments of social ministries, work with National Baptists, language mission, and rural-urban. Again according to McCall, the new group is doing more than Southern Baptists ever approached.

3. An Urban Training Seminary was set for Washington, D.C. The goal of the seminary was to train urban pastors, both black and white, to do ur-

ban ministries. This program was funded by the missions division of the HMB.

4. Church loans division took several steps to help Black churches. A \$1,000,000 fund was set aside to assist non-SBC churches. This was the term used to apply to Black Baptist churches. A \$50,000 ceiling was established for the loans. A stipulation in the program specified that first the HMB would offer assistance and services to the Black churches. This meant that professionals would work in securing local financing, if possible, as well as with builders and architects. "Before this Blacks were being exploited by architects and builders because Blacks had no expertise in these fields. With the services offered, a Black church can usually take care of all its needs, including financial, in the local community," stated E. L. McCall.

5. TONE, Total Operations for Neighborhood Environment, Inc., was another group receiving HMB support. This program sought to buy and recondition apartment houses in low income areas. The apartments would then be sold to tenants and a Baptist chaplain would be placed in the building to meet spiritual needs. Such programs as tutoring, mother's clubs, Bible classes, and counseling are regularly conducted.

6. The Crisis Committee recommended, and the Home Mission Board concurred, by placing \$100,000 in a minority-owned bank.

7. The committee also asked the SBC committee on boards to give representation to minority groups on the SBC board of trustees.

In August of 1971, the Crisis Committee asked the Home Mission Board that it, the committee, then be dissolved. "There is still a crisis in our nation," the committee report declared. "We have far from finished the job." However, the group expressed the opinion that the work could best be continued through agency programs.

Christian Life Commission

The first response of the Christian Life Commission to the 'Crisis Statement' came at the January 1969 meeting of the Commission members. The group voted to place one-half of the Commission's reserve fund in a Nashville, Tennessee, Negro savings and loan company to "serve the cause of justice and to encourage other Southern Baptist Convention agencies to join with us."

A second response by the Christian Life Commission was the 1968 Christian Life Commission Seminar held in Chicago. Entitled "The Church's Mission in the National Crisis," the 200

invited participants discussed such topics as "Seeking to Bridge the Color Gap," "Black Power and the Church's Response" and "Church-Mission Crisis."

A resource kit, "National Crisis: Pattern of Response," was also developed for local church use.

Seminaries

In March of 1969, the first black professor was recruited to teach at a Southern Baptist Seminary. He was Charles Boddie who was to teach social ethics at New Orleans Baptist Theological Seminary. However, Boddie, who was president of American Baptist Theological Seminary in Nashville, reconsidered the offer and decided to stay in Nashville.

A development common to all the seminaries is an increased emphasis on the role of the black church in religious life. In most of the schools this has resulted in added course offerings as well as the scheduling of black Baptist leaders as lecturers and teachers in one-month courses.

Brotherhood

According to E. L. McCall, the Brotherhood Commission has strongly supported the Home Mission Board's department of work with National Baptists. A major accomplishment has been the publication of a mission action guidebook entitled, "Mission Action Group Guide — Negroes." McCall, a black Kentucky Baptist, called it "one of the most positive pieces of material yet produced by Southern Baptists."

Baptist Sunday School Board

Although James L. Sullivan, executive secretary of the Baptist Sunday School Board, signed the 'Crisis Statement,' the Board itself never took official action regarding the historic statement. One board official stated that Sullivan's signature was the board's commitment to the positions outlined by the statement.

Through its publishing arm, Broadman Press, the Sunday School Board has produced much material about the black church. "Four years ago Broadman would publish nothing by blacks. Now they are calling me up and asking for material," McCall said.

Also, in a series of "Readiness Conferences" sponsored in connection with state conventions, the board dealt with "Racism" as a moral problem along with political corruption, poverty, delinquency and alcoholism.

In the Sunday School and Church Training material units were published for most age groups dealing with the problems of racial reconciliation.

However, the revision of a youth quarterly entitled "Becoming," caused many to question the Baptist Sunday School Board's commitment to racial reconciliation. A combination of text and photos was judged "potential inflammatory" by board leaders and the quarterly was revised before ever being released. But publicity arising from

the event pictured the Baptist Sunday School Board and all other Southern Baptists as racial segregationists.

Since the time, however, the board's material has been consistent in its racial reconciliation teachings.

Not all of the things outlined here can be attributed to the 1968 "Crisis in Our Nation's Statement." Certainly many would have happened because of the increased interest in black religious life and increasing contact between the two Baptist bodies.

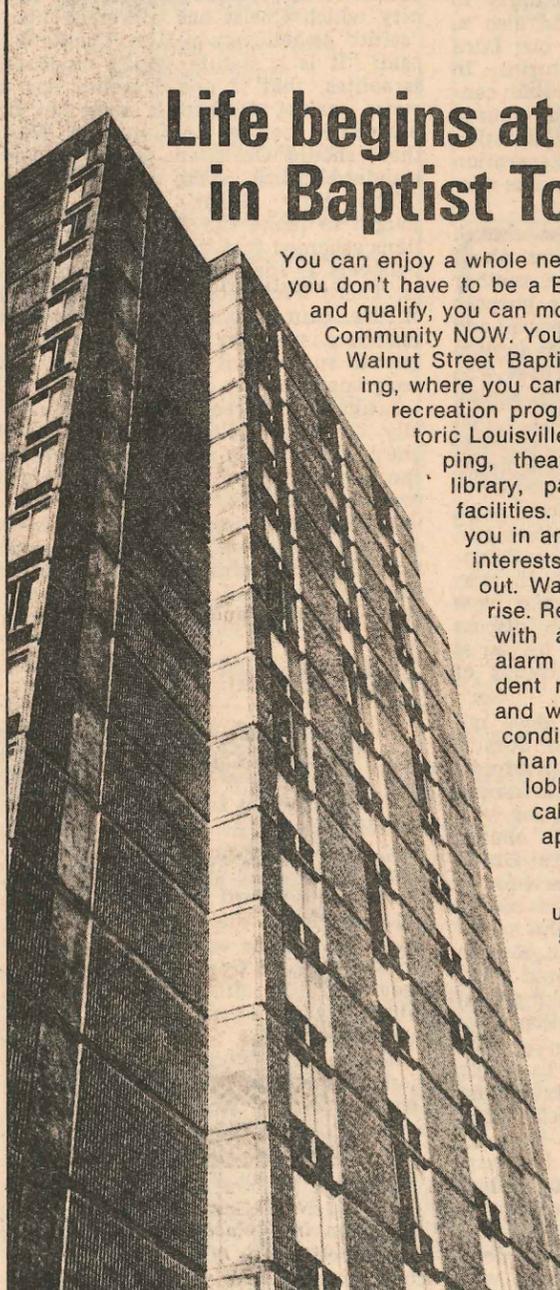
What the statement did do was legitimize work in this area for those interested. After the 1968 convention, there was an official SBC adopted statement promoting work with blacks.

Garrison Succeeds Hobbs

C. Eugene Garrison, pastor of the First Baptist Church of El Paso, Texas, has been named pastor of the First Baptist Church of Oklahoma City succeeding Herschel H. Hobbs who is retiring.

Garrison, 41, will assume the pastorate on March 4, after serving for five years as pastor of the El Paso church.

Previously, he had been pastor of churches in Altus and Hobart, Oklahoma, and Phillips and Grapevine, Texas. He is a graduate of West Texas State University, Canyon, Texas, and Southwestern Baptist Theological Seminary, Fort Worth.



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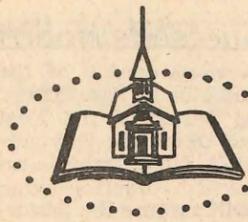
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NORTHWEST MISSION VOLUNTEERS: Miss Elaine Morrow, a nurse at Providence Hospital in Portland, Oregon, center left, and Naty Garza, a student missionary, center right, worked with migrant children in a Vacation Bible School near Portland this past summer. Christian Service Corps is a program of the SBC Home Mission Board and has about 15 long term volunteers and in 1972 had about 50 short term volunteers. (HMB photo)



SUNDAY SCHOOL LESSON

By H. C. Chiles

(These Lessons For February 11, 1973)



LIFE AND WORK SERIES

Christians Resolving Differences

I Corinthians 6:1-11

Under the inspiration and direction of the Holy Spirit, Paul wrote this passage which applied particularly to the Corinthian Christians, and also to all of the other churches of our Lord across the intervening centuries. In dealing with certain undesirable conditions which prevailed in the church at Corinth, Paul called to the attention of all of his readers in every generation an obvious problem and a grievous mistake.

At Corinth, members of the church quarreled with other members about various matters, and took one another into the court of law for the purpose of adjudicating their differences and difficulties. This procedure was foreign to the spirit of Christianity. Those who indulged in that practice were saying in substance: "We Christians are just as covetous and quarrelsome as those who are not. We are just as determined to have our own ways as the people of the world are." Paul was stirred with indignation at this sinful practice and used some very pointed and blunt language in trying to correct it. He was convinced that Christians should have enough spiritual maturity to discuss their grievances as brethren in Christ rather than as enemies in courts of law.

This passage of Scripture does not condemn civil courts. Neither does it set aside regulation by law or adjudication by legal procedure. It is simply a regulation of Christian behavior with respect to differences between church members. It plainly teaches that Christians should not air their differences or settle their quarrels in public courts. It is not right to descend to the use of carnal methods in the solution of spiritual problems. Christians should settle their own disputes without asking non-Christians to settle them for them.

Litigation between children of God degrades Christian character. In taking a dispute to an earthly tribunal for settlement, the litigants thereby deny the competence of Christians to judge such matters. Why should it be imagined that the unsaved are better judges than the godly? Why should anyone think that men who do not know God are more competent to make just decisions on such matters than those who

know and love God and delight in walking in His ways?

Christians who sue each other in courts of law thereby ignore the dignity which Christ has conferred upon "saints" or believers in Him. The Rabbis said: "It is a statute which binds all Israelites, that if one Israelite has a cause against another, it must not be prosecuted before the Gentiles." Why, then, should Christians have a lower standard and do worse than the Jews?

The Holy Spirit, through Paul, sought to make the Corinthian Christians ashamed that they had chosen unbelievers as their arbitrators and judges. There were those within the ranks of the church who either possessed sufficient wisdom or could have acquired such from God for such an assignment.

Litigation between Christians is usually due to a selfish desire to have one's own way. In most cases litigation can be avoided by making some small concession. It is far better to suffer an indignity or an injustice than it is to do wrong. It is better to be defrauded than it is to defraud. It is better to suffer wrong, and to enjoy the presence, help and blessing of the Lord in

doing so, than to go to trial in court before the unsaved and bring the cause of Christ into disrepute.

Paul mentioned some of the vile sins which some of the Corinthians had committed before they had become Christians. These sins were against themselves, others, and God. Among them were the sins of sensuality—fornication, adultery, and homosexuality; the sin against property—thief; sins against self—drunkenness and covetousness; sins against others—extortion and reviling, and the terrible sin of idolatry which is against God.

In contrast with their previous condition, when they were without Christ, without God, and without hope, Paul emphasized the fact that through regeneration wrought by the Holy Spirit they had been washed or cleansed of their defilement, that they were sanctified or set apart from the former manner of life and dedicated to the Lord for Christian service, and that they had been justified or pronounced just or righteous in the sight of God. How grateful we should be that we as Christians have been so wonderfully blessed by, in, and through Christ our Saviour and Lord!

INTERNATIONAL SERIES

Restoring God's House

Haggai 1:1-8, 12-15

Following the generous decree of Cyrus, the Persian emperor, allowing the captive Jews to return to Palestine, nearly 50,000 went back to Jerusalem. The purpose of their return was to rebuild the temple and restore the public worship of God in Jerusalem, so they set up an altar on its old site on which to offer sacrifices until the temple was rebuilt.

Soon after beginning the reconstruction of the temple, the Jews encountered opposition from without and indifference and discouragement from within their ranks, which resulted in their stopping the work.

Haggai 1:1-8

Sixteen years went by and only the foundation of the temple had been constructed. Then, Haggai appeared

suddenly on the scene. Haggai rebuked the people for neglecting to rebuild the temple. He urged them to take inventory of themselves and to consider their sinful ways. What was it that prompted them to stop short of the performance of their duty? Virtually they said, "We must cultivate our land first; we must attend to our own business first; we must build houses for ourselves first; and after these things are done we will build the temple." They thought that the erection of the Lord's house could wait.

In explanation of their remissness in building the Lord's house they said: "The time is not come, the time that the Lord's house should be built." How modern that statement sounds! How did they know more about when something should be done than God knew?

As Haggai pointed out, those Jews, who did not think it was the right time to build the Lord's house, were able to find resources to erect ceiled or paneled houses for themselves. Haggai reminded them that if it were not the right time to build God's house, then it was the wrong time to build their own expensive houses.

In all things the Lord must be first and receive the best. Nobody should treat Him as the man did who bought his daughter a new grand piano and then gave her old second-hand piano to their church. That night he was unable to sleep because the Lord was saying to him: "So you put the best in your home and send the cast-off to My house." God's children should be more concerned about His house than they are about their own houses. What a pity that many, who say they know and love God, push aside His claims upon them, intending to give them attention when time permits, but the convenient time never arrives! God is never honored or pleased by such conduct. Even now many regret that they previously resisted the spiritual impulses to do what God commanded them to do.

Selfishness did not and does not pay. Instead of cheating God by their refusal to build the temple, the people actually cheated themselves, because the blessings of God were withheld from their daily activities.

In view of the fact that prosperity was taken from the people who refused to do what God told them, and their earnings went into pockets filled with holes, at it were, Haggai urged them to consider their ways, which had produced these unsatisfactory, disappointing and heartrending results. He knew that their neglect of God's house had a direct bearing upon their poor crops and woefully inadequate wages. He exhorted them to put God first in their lives and affairs, and assured them that, if they would do so, He would bless them richly. This lesson is just as applicable to Christians today as it was to those who first received this message from God through His prophet.

Haggai 1:12-15

This forceful reminder of Haggai was exactly what Zerubbabel, Joshua and the remnant of the people needed. Convinced that Haggai was God's anointed servant, and that through Him the Father had spoken to them, in reverential awe and with a strong desire to please Him, they responded immediately. Their favorable response and their prompt resumption of the work on the temple resulted, due to the inner spiritual change which had taken place in the leaders and their followers, in the assurance of the divine presence with them, giving them the strength which they needed for their assignment.

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THE WORLD OF BOOKS

The Beginning Of The End by Tim F. LaHaye; Tyndale House Publishers, copyright 1972.

LaHaye, after examining current events in the light of prophetic Scriptures, sees the present generation as the last of humanity on earth. He compares predictions of Daniel, Ezekiel and Paul and the Revelation of John. Outline illustrations are used throughout the book.

The Fruit Of The Spirit by John W. Sanderson; Zondervan Publishing House, copyright 1972.

This group study book with questions

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to use for reflection presents a study of and application of the principles for the Christian course of life as found in Galatians 5:22-23. Sanderson's mission in writing this study is to stress our responsibility in cultivating the fruit. He states that the "permanently carnal Christian is a figment of the imagination, invented to accommodate a certain doctrinal viewpoint."

From Manger To Mansion: The Teachings Of Jesus by Reuben F. Hoffman, Sr.; Exposition Press, Inc., copyright 1972.

The author first surveys the life of Christ and his teachings as recorded in the New Testament, using actual quotations where possible. He then investigates the significance of Christian ethics, showing what is required of all Christians.

Bite A Blue Apple by Bruce W. Neal; Abingdon Press, copyright 1972.

There is no risk to biting the common red apple but to "bite a blue apple" would take real faith. This author sees the person who would do so as one who has an appetite for new ideas and meanings.

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They Chose To Live: The Racial Agency Of An American Church by J. Herbert Gilmore, Jr.; Wm. B. Eerdmans Publishing Company, copyright 1972.

This book details the faith that racist patterns and attitudes will be corrected. The author was pastor of the First Baptist Church in Birmingham, Alabama, where 250 members chose to separate as "a people of God committed to love all people." The book is offered as a help in combating racism.

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Baptists Pray, Protest, Pass Out Cookies At Inauguration

Baptist participation in the inauguration of President Richard Nixon for his second term ranged all the way from protests against the Vietnam War to conducting worship services in the White House.

American Baptist Convention president Gene Bartlett, a dozen students and two professors at Southern Baptist Theological Seminary, Louisville, were in Washington to protest the war policies of President Nixon, especially the bombing of North Vietnam after the peace negotiations broke down near the end of 1972.

The Baptist Women of the District of Columbia Baptist Convention sponsored a prayer meeting in the First Baptist Church, "manned" a refreshment station on the parade route to serve cookies and coffee to weary tourists and distributed religious tracts to the throngs in the nation's capital on inauguration day.

The day after inauguration Baptist evangelist Billy Graham, assisted by a Catholic archbishop and a Jewish rabbi, conducted worship services for the President and his invited guests in the East Room of the White House.

The American Baptist Convention president was one of the speakers at a peace convocation at the New York Avenue Presbyterian Church on Friday night before the inauguration. Bartlett was also a participant and sponsor of the "Inauguration of Conscience" at the Metropolitan Memorial United Methodist Church just off the campus of American University, a national Methodist school, the day after the inauguration of the President.

The "inauguration of conscience" and the convocation were not a part of the anti-war demonstrations during the presidential inauguration, although the theme was essentially the same — stop the bombing, stop the war.

E. V. Hill, a black Baptist and president of the California Baptist Convention, offered the opening prayer at the inauguration ceremonies at the east front of the U.S. Capitol building. Other prayers were interspersed throughout the ceremony by Rabbi Seamore Seigel, professor at the Jewish Theological Seminary in New York, Archbishop Iakovos, primate of the Greek Orthodox Church in North and South America, and Terrance Cardinal Cook, archbishop of New York.

President Nixon took his oath of office with his hand on two Bibles opened at Isaiah 2:4, where it says, "They shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war anymore."

Graham at the White House worship service told the President and the 300 guests that he would like to have the Ten Commandments read every day in America's classrooms. He said that "our young people flounder because they are uncertain as to what is right and wrong. 'Who can improve on the Ten Commandments?' he asked.

Later in an interview, Chief Justice Warren Berger of the U.S. Supreme Court said that Graham's suggestions would raise constitutional questions, that the practice of reciting the Ten Commandments in the nation's public schools would come close to being ruled unconstitutional.

Southern Seminary Participants

A dozen Southern Baptist Seminary students and two professors joined the thousands who converged on Washington during the inauguration to protest the Vietnam war.

The Southern Seminary students were organized and led by Lou Irwin, a second year student in the school of theology. A native of Morgan City, Louisiana, and a graduate of Tulane University, Irwin is majoring in social work.

Irwin reported that in addition to the dozen seminary students who joined three bus loads of people from Louisville in the Washington protests, more than 100 seminary students and professors helped pay for and signed a two-page anti-war protest in the Louisville newspapers.

The two Southern Seminary professors who joined the students in the Washington protests were Henlee Barnett and Paul Simmons, both of the seminary's ethics department.

Estimates of the protest crowd ranged from 30,000 by the police to 100,000 by the demonstrators themselves.

Irwin explained why they were protesting the war. "Many people have been upset and frustrated about the war," he said, "and we have been seeking a way to express ourselves."

He said that many of the people in the United States who are opposed to the war feel that they are not being heard. He admitted that the protests would not be very effective in stopping the war, but, he said, "this was the best way I felt I could express myself in this situation."

Women's Prayer Breakfast

The Baptist women's prayer breakfast the morning of the inauguration was under the sponsorship of the women's department of the District of Columbia Baptist Convention headed by Mrs. Kathryn Grant.

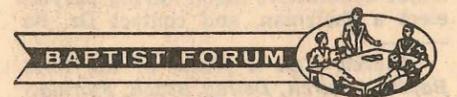
Approximately 150 persons were present at the breakfast. Mrs. Grant said that they were surprised that most of the persons present were men and a large group of young people.

In addition to patriotic songs and prayers, Congressman John Buchanan (Republican, Alabama) was the featured speaker. His subject was "The Christian in Government." The congressman, who had recently returned from a trip to Russia, said that the greatest right people in America enjoy is to follow God in what they feel Him leading them to do.

Following the prayer meeting, groups of four people and one adult dispersed to intersections along the parade route and distributed copies of the Gospel of John and an evangelistic tract. Mrs. Grant estimated that there were at least 250,000 tracts and gospels available for distribution.

During the day the Baptist women served cookies, coffee and tea at a refreshment center in the building of the Potomac Electric Power Company on the parade route. The cookies had been baked by the women in the Baptist churches in the District of Columbia area.

Mrs. Grant said that in addition to the physical refreshments there was a table with religious tracts and the Gospel of John available for the visitors. She reported that many people not only took copies for themselves but that many came back for extra copies to give to their friends.



(Continued from page 5)

PRAYER DECISIONS

Dear Editor:

In a recent issue of the Forum, Reed Rushing says that he would like to know where Douglas Brown got his information as to the Supreme Court outlawing Bible reading and prayer in our public schools.

May I respectfully suggest that he may have gotten it from the attorney general of the state of Kentucky and his interpretation of the court's ruling, at the time. Or he may have gotten it from the ruling of the supreme court of New Jersey or various other court rulings, all of which have held that for all practical purposes prayer and Bible reading have been outlawed in our public schools.

White Plains, Ky. Kermit A. Lovelace

Express Your Opinion
 in
 The Baptist Forum

The Pulpit Committee Cycle

Andrew M. Hall

Since I have passed the quarter century mark as a pastor, I feel qualified to look back and evaluate certain trends and eccentricities of the typical Baptist pulpit committee. The most obvious observation is the element of change I've seen in the committees. Some of the changes have been for the better.

My earliest recollection points back to basic and genuine humility on the part of this elect group. "We must find God's man for our church. Join with us in prayer that we'll be led to him and he to us." There was an absence of setting up the "straw man" and then looking for the man with the right personality, a man of correct age 32-42, a man with a cute wife and two small children (who would just fit the parsonium). It seems to me that foremost in the mind of these committees was, "Who will the Holy Spirit have to lead us?"

I recall so well when the cycle changed to the "fair-haired-man" concept. This was the era of looking for the man with charisma before we knew the word. The committees went looking for the pulpiteer, the man who could preach the heavens down, the man to gaze upon with good looks and a pleasing voice.

One friend of mine said with a touch of cynicism back in those days — "All major committees meet, having prayer, elect a chairman, and contact Dr. So

[Andrew Hall is pastor of the First Baptist Church, Delray Beach, Florida.]

and So. When he turns them down they start the normal channels." The man mentioned was constantly sought after by pulpit committees. Ten years later he was a more mature and gifted pastor but was out of the-right-age category.

Then came the cycle of "If you are lucky, you'll receive our call" syndrome. I remember so well talking with two committees within a short time once. The chairman of this sophisticated city church confided in me that I was one of 105 men they'd dealt with and that I was in the top 5!! Between the lines I read, "Oh lucky you, if we decide on you." What he did not know was that another committee had just said to me, "We need you here very much. Our people have organized a prayer chain hoping God will lead you to us." I chose the latter church with the Macedonian appeal.

Sometimes it is necessary for a church to be turned down a few times for its own good. Humility works both ways. "Minnie Bell" of the *Baptist Program* days used to say "The time to be heard by a Pulpit Committee is when they reach their desperation stage."

The present situation

If I read the present cycle correctly (and I haven't known all there is to know but a short time!) it is a "go-get-tem—sock-it-to-um age of preacher-calling."

Everything centers on his record! How fast have they grown? How many buses does he run? What is his baptism record? This, too, will pass.

I recall having a bad year in bap-

tisms once. A pulpit committee asked me about our record. I answered, "For the past 16 years we have averaged X number of baptisms." That satisfied the inquiry.

I was disappointed to learn that the pulpit committee of a large church said recently, "We've got to get us a fireball this time." They were looking over their shoulder at a sister church with buses, TV programs, multi-staff activities, etc. I wonder if the people don't deserve a choice. The "hustle-bustle" church does not appeal to all. One caution should be mentioned. These "super pastors who would have made a million in insurance" will not be able to do it alone. The people should be prepared for 24-hour service around the clock or else the type of man they are calling will die of frustration. This type of "go-go-go" man will usually admit that he dislikes many pastoral duties such as hospital visitation, or counseling, or any part of the ministry that requires something of a Dr. Welby bed-side manner. Church, know thyself!

Further observation

A teacher in mid-life is at his most respectable plateau, a lawyer at fifty is in his prime, a business man is fully respected at fifty. Discriminating committees are discovering that many pastors in the mature years are doing excellent work.

Come to think about it, I like the first cycle mentioned best of all. Prayer and humility are the ideal ingredients for proper direction.

New Benefits To Ridgecrest Staffers

Improved recreational activities, a high quality program of Christian training and a wage increase (\$22-\$25 weekly take-home pay after taxes and room and board) are included in the new staff program, LEAD '73, beginning this summer at Ridgecrest Baptist Conference Center (North Carolina).

By serving guests, staffers learn a Christian's responsibility as they serve wherever assigned. There will be sight-seeing opportunities.

The summer staff program runs from June 3 to September 3. Preference is given applicants who can stay for the entire program. An applicant must be at least 17 years old and a Christian who is an active member of a Baptist Church. Applications are available from Ridgecrest Baptist Conference Center, Ridgecrest, North Carolina 28770.



RETIRED MUSIC PROFESSORS Edwin McNeely (left), Southwestern Baptist Theological Seminary, Ft. Worth, and Inman Johnson, professor emeritus at Southern Baptist Theological Seminary, Louisville, are holding plaques presented to them by the church music department of the Southern Baptist Sunday School Board for outstanding contributions to the church music scene among Southern Baptists. The awards were made at the state music secretaries' annual meeting, held recently in Nashville.